for CALL OF CTHULHU®

CHAOSIUM 2310

Fragments of Fear

The Second Cthulhu Companion

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Fragments of Fear

H.P. Lovecraft 1890-1937

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The Second Cthulhu Companion

Introduction

Welcome to Fragments of Fear. In the introduction to the first Cthulhu Companion, I previewed the second edition of Call of Cthulhu, describing in detail a new system of character generation. Those of you who purchased the second edition are well-aware that the previewed system did not make it into print. After playtesting it, we decided that the new system took too much time to use, and forced investigators to spread their precious skill points very thinly. Instead, we increased the number of skill points available to all investigators and dumped the previous system before Call of Cthulhu's second edition saw print.

We here at Chaosium are very happy with Call of Cthulhu's second edition. In fact, the new text has only two errors worthy of discussion. On page 42, the description of Father Dagon and Mother Hydra states that these individuals stand over 30 feet tall. This should read, "over 20 feet tall." The other error is on page 23 of the Sourcebook. The second sentence under the head "Automatic Weapons" should read "For each shot fired in a burst, the attack chance is RAISED by 5%; except that no matter how many shots are fired, the chance will not raise above twice the user's proficiency with the weapon." In the example given, the second sentence should read "He has a 15% chance to hit, and the magazine holds 20 shots, so 100% normally would be subtracted from his chances of hitting, but the most he can be increased by is twice his normal chance to hit, or 30% in this case." The rest of the description does not change.

The Call of Cthulhu system continues to grow and prosper. At this writing (June, 1985), Chaosium has nine Call of Cthulhu supplements, counting Fragments of Fear. Under license from us, other companies have produced six more. The game and many supplements have been translated into French. A German translation will be released this year, and we are negotiating for other foreign language rights, including Japanese and Italian. An excellent line of 25mm-scale lead figures is made and marketed by Grenadier Miniatures. Several imitation games, produced by rival companies hoping to capitalize on Call of Cthulhu's success, have even been released.

The continued prosperity of Call of Cthulhu depends upon gamers. So we'd like to hear from you. What would you like to see in future supplements? Rules for Lovecraftian investigation in the 1980s? Or in the 1890s? Extensive campaigns or elegantly-short scenarios? Brutal bloodbaths or sinister mental puzzles? Adventures for beginning investigators or old campaigners? Please, let us know.

If you have an especially good idea for a Call of Cthulhu monster, spell, or scenario, send it to us. Write to: Cthulhu, c/o Chaosium Inc., PO Box 6302-0302, Albany CA 94706, U.S.A. Be sure to enclose a self-addressed stamped envelope.

– SANDY PETERSEN

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Call of Cthulhu Questions Answered

by Sandy Petersen

Q: Why does it take so long to read a Cthulhu Mythos book?

There are many reasons.

(1) These fat books are clumsily scribed by madmen, hand-written in horribly-cramped script, and use archaic language. Large portions of these manuscripts are not even in the Roman alphabet – they are occult ciphers which must be cracked before the reader can learn the important truths they conceal. The books are written for other sorcerers or cultists, not laymen, and they employ terms without explaining them. There is no index. There is no glossary. Probably there is not even a table of contents. There may not be chapters, paragraphs, or even breaks between words, or any punctuation of any sort. Different books are written centuries apart from each other, and by authors of widely-varying philosophical persuasions, who use completely different technical phraseology. One must learn the jargon anew with each book.

(2) Skimming through one of these volumes of antique lore gains the looker no true understanding. All he receives is a SAN loss. He must read the book deeply. He must not only peruse every syllable, but also compare it with other books related to the subject. Not just occult books either.

The reader might completely miss or be confused by a reference to "Arthur's Grail" in some arcane book because he didn't know that the Holy Grail of Arthurian lore symbolizes the Black Cauldron of Celtic myth. And, unless he knew that the Black Cauldron resuscitated dead men boiled in it and that it came from Hell, he might not perceive the implications. And even then he may not realize for some time that the phrase "he drank from Arthur's Grail" might refer to somebody raised by the Resurrection spell. And if he knew nothing of the Resurrection spell, the phrase might remain obscure and unknown to him forever.

(3) The books are physically difficult to read. Almost without exception, they are of enormous age and must be handled with care. The reader must wear thin, thin gloves, and turn the pages with padded forceps. There are no photocopy machines in the 1920s with which to take quick and sturdy copies.

(4) Mostly the books are of enormous length. Even the fairly innocuous *Golden Bough* by Sir James Frazer is composed of 13 turgid volumes. It has been abridged recently into a single volume (one still several hundred pages long), but the abridged version, in *Call of Cthulhu* terms, has no useful powers.

(5) Lastly, in reading these books one easily grows tired and bored. The books are long, poorly-written, and unclear. A bored reader misses facts and knowledge. So one can't read for too long at one time.

A formula could be derived giving the different reading times of Mythos tomes, as affected by a character's education, reading ability, intelligence, and Cthulhu Mythos knowledge, but such a formula would be difficult to create, use, and implement, and add little to play.

How Do I Learn a Language in **Call of Cthulhu?**

Any scientific or language skill can be learned by taking university courses or by being tutored by a competent scholar with at least 75% skill in the subject. Each four months of study permits the student to attempt to increase the relevant skill. This is done in the same manner as an increase by experience – the student's player rolls 1D100 and, if the die roll exceeds the student's current skill level, the skill increases by 1D6 percentiles.

This system obviously teaches skills more slowly than does experience. However, it offers more certain success.

Must My Character Lose Multiple Sanity for Seeing Multiple Monsters?

Unless the keeper feels particularly nasty, the maximum SAN an investigator can lose for seeing multiple monsters in rapid succession (i.e., less than a few hours apart from one another) is equal to the maximum possible Sanity loss from that type of monster.

Thus, if a character spent a day on a desert island encountering hordes of Deep Ones every hour, the maximum SAN lost by that individual during his day of terror would be 6 points, since the maximum loss from a Deep One is 1D6 SAN.

However, if the character also encountered flocks of Byakhee on the island, his maximum SAN loss would increase to 12, losing the maximum 6 SAN points for Deep Ones and another maximum 6 for the Byakhee.

Why Can't My Investigator Get 'Used-To' Seeing Common Types of Monsters?

An accommodating keeper may wish to set standards permitting experienced investigators to psychically adjust to seeing certain monsters. An acceptable optional rule follows: each investigator must keep track of the number of times he encounters a certain monster and the number of times San rolls succeeded against that type of monster. When an investigator has received a number of successful SAN rolls against a monster type equal to the maximum SAN point loss provoked by that monster, the investigator has become used to the entity.

For instance, the maximum SAN loss delivered by a Deep One is 6 points. Once a character has six successful SAN rolls against Deep Ones, he is accustomed to them. The maximum SAN loss for seeing a Dimensional Shambler is 1D10. When a sorcerer has succeeded in 10 SAN rolls provoked by Dimensional Shamblers, he has become accustomed to them. The maximum SAN loss Cthulhu can deliver is 100 points. Once a character has received 100 successful SAN rolls inspired by Cthulhu's presence, he has grown accustomed to Cthulhu. Obviously, before this could happen, the investigator has long since reached a SAN of zero – a point at which SAN loss no longer matters to the character.

"Becoming accustomed to" a monster means that the character automatically succeeds in all SAN rolls caused by that type of monster. Of course, he may still suffer SAN loss from that monster, since even successful SAN rolls offer imperfect protection against the more powerful entities. A person accustomed to shoggoths would simply lose 1D6 SAN each time one was encountered. An investigator accustomed to Byakhee would lose 1 SAN on each meeting. A person accustomed to Deep Ones or Dimensional Shamblers, however, would suffer no loss of SAN when seeing one of these monsters, since a successful SAN roll results in no SAN loss.

Ritual Curses

Gathered by Sandy Petersen

Here follow actual ritual curses from human history. Uses for these should spring to the mind of every keeper worth his salt.

Excommunication Ritual by Pope Clement VI

Let him be damned in his going out and in his coming in.
The Lord strike him with madness and blindness.
May the heavens empty upon him thunderbolts and the wrath of the Omnipotent burn itself unto him in the present and future world.
May the Universe light against him and the earth open to swallow him up.

Gypsy Curse

May you wander over the face of the Earth forever,
never sleep twice in the same bed,
never drink water twice from the same well,
and never cross the same river twice in a year.

Ritual Curse of the Todas (India)

Die, may he:
Tiger, catch him;
Snake, bite him;
Steep hill, fall down on him;
River, flow over him;
Wild boar, bite him.

Curse Upon the City of Babylon

It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

– Isaiah 13: 20-22

Ancient Egyptian Curse to Inflict Catalepsy or Death

I invoke thee who art in the void air, terrible, invisible, almighty, god of gods, dealing destruction and making desolate, O thou that hatest a household well established. When thou wast cast out of Egypt and out of the country thou wast entitled, *He that destroyeth all and is unconquered.*

I invoke thee, Typhon Set, I perform thy ceremonies of divination for I invoke thee by thy powerful name in words which thou canst not refuse to hear:

Io erbeth, Iopakerbeth, Iobolkhoseth,
Iopatathnax, Iosoro, Ioneboutosoualeth,
Aktiophi, Ereskhigal, Neboposoaleth,
Aberamenthoou, Lerthexanax, Ethreluoth,
Nemareba, Aemina,

entirely come to me and approach and strike down him or her with frost and fire; he has wronged me and has poured out the blood of Typhon beside him or her: therefore I do these things.

– from the Leyden Papyrus

A Hindu Magician's Curse Against an Enemy

Herewith I pierce this man. With poverty I pierce him. With disappearance I pierce him. With defeat I pierce him. With Grahi* I pierce him. With darkness I pierce him.

I summon him with the awful cruel orders of the Gods.

I place him between Vaishvanara's** jaws. Thus or otherwise let her swallow him up.

Him who hates us may his soul hate, and may he whom we hate hate himself.

We scorch out of heaven and earth and firmament the man who hates us.

Suyaman son of Chaksus!†

Here I wipe away the evil dream on the descendant of Such-a-one, sone of Such-a-woman.††

Whatsoever I have met with, whether at dusk or during early night, whether waking or sleeping, whether by day or by night. Whether I meet with it day by day, from that do I bribe him away.

Slay him; rejoice in this; crush his ribs.

Let him not live. Let the breath of life forsake him.

– THE ATHARVA-VEDA, Book 16, Incantation 7

** a type of female fiend.*
*** a name for Agni, god of fire.*
† refers to the charm itself, personalizing it, and roughly meaning, "Well-Met, son of Vision."
†† here insert the victim's name, and the name of his mother.

Mythos Comparative SIZes

by Sandy Petersen

This table equates actual or estimated weight with game SIZ. In Call of Cthulhu, SIZ pertains not only to weight but to volume and height as well. This table should not be relied on absolutely: it will not be useful for creatures which are lighter than air, gaseous, are able to change mass, or are made of plasma or ectoplasm. From SIZ 330 on, SIZ is exactly 1/10th the creature's weight in short tons. Thus a Dhole of SIZ 8000 weighs 80,000 tons.

SIZE EQUIVALENCY TABLE

SIZ	*weight, in English units*
1	1-12 pounds
4	38-51 pounds
8	109-120 pounds
12	156-168 pounds
16	220-239 pounds
20	310-338 pounds
24	440-479 pounds
32	880-959 pounds
40	1760-1919 pounds
48	3520-3829 pounds
56	7040-7649 pounds
64	7.1-7.7 tons
72	14.1-15.4 tons
80	28.2-30.7 tons
88	56.5-61.5 tons
96	96 tons
104	104 tons
112	120 tons
120	144 tons
128	176 tons
136	216 tons
140	240 tons
144	264 tons
152	320 tons
160	384 tons
168	456 tons
176	536 tons
184	624 tons
192	720 tons
200	824 tons
208	936 tons
216	1056 tons
224	1184 tons
232	1220 tons
240	1364 tons
256	1516 tons
264	1676 tons
272	1844 tons
280	2020 tons
288	2204 tons
294	2396 tons
304	2596 tons
312	2804 tons
320	3020 tons
328	3244 tons
330	3300 tons

On the Ubiquity of Cthulhu

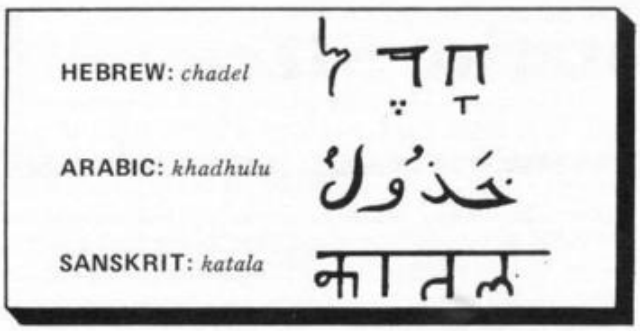
Compiled and edited from the notes of Phileus P. Sadowsky, Ph.D., D.Litt., F.R.S., etc., by William Hamblin

Collecting, compiling, collating, and correcting the scattered notes and papers of the late lamented Dr. Sadowsky have proven monumental tasks. Had I known the difficulties, perhaps I would have refused such onerous burdens. My doctors say I have worked too hard, and they are right. Recently I have suffered horrid nightmares – no doubt provoked by these lurid studies – which culminated in a nervous breakdown. My doctors diagnose mild paranoia. They maintain that the scratching and tittering sounds I hear on my roof, at my windows, and from the dark recesses of my cellar originate in my feverishly-overwrought imagination. For sanity's sake I believe them.

Recognizing the importance of Dr. Sadowsky's work for Cthulhulogy, I shall attempt to present some of my preliminary findings, based upon a translation of Dr. Sadowsky's Bulgarian originals. In his far-ranging studies, Dr. Sadowsky seemed preoccupied by Cthulhu, and had tried to trace the origin and diffusion of the cult by philological evidence. In the process, he discovered that the name *Cthulhu,* in many linguistic variations, had been known as a god or demon of evil to the peoples of numerous different ancient cultures.

The Semitic cultures in particular, in all their various branches throughout the Middle East, retain vestiges of ancient Cthulhu worship. One of the oldest Semitic languages is Assyrian, which originated in the second millenium BC, and which shows clear references to Cthulhu worship. A common word for "demon" in Assyrian is *alu'u* [1]. When this word is combined with the Assyrian word *khatu,* meaning "ominous, evil" [2] the result is *khatu alu'u,* and is clearly related philogically to "Cthulhu." An ancient Babylonian scribe made reference to *alu'u lemnu sha pa la ishu atta,* meaning "the alu'u [demon] who has no mouth" [3]. This could be a reference to Cthulhu himself, whose face is a mass of tentacles, and therefore appears as a demon who has no mouth. Even if this reference is not to Cthulhu, the horror of the image definitely points at Cthulhoid origin.

Hebrew, another ancient Semitic language, also makes oblique reference to Cthulhu worship. This identification necessarily must remain tentative, since the oldest Hebrew texts we possess are of the Bible, the writers of which clearly and wisely would have been antagonistic toward any Cthulhu cultists. The prophet Isaiah, who lived in the 8th century BC, wrote "I shall look upon man no more among the inhabitants of *chadhel*" (Isaiah 38:11). The last Hebrew word of this verse, chadhel, is directly related semantically to the Arabic *khadhul* (see below). This word is generally thought to be a euphemism for Sheol or Hell

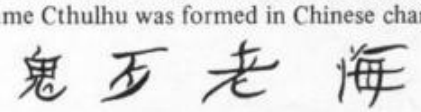


[4]. However, if the word is taken as a proper name, the significance of the verse is drastically changed. Chadhel is most likely an ancient Hebrew form of the word Cthulhu, as the Hebrew *dh* in this case is, in linguistic terms, an emphatic form equivalent to the English *th* which is an aspirant form of the same sound. "The inhabitants of Chadhel" comes to mean "those who dwell with Chadhel" or "the people of Chadhel" (i.e., Cthulhu), and thus clearly refers to a cultist sect. The meaning of the verse should be "I shall look upon man no more among the people of Cthulhu," a form of ritual and well-deserved cursing of the evil cultists. The name Chadhel had such horrendous overtones to the Hebrews that in medieval interpretations it became synonymous with Hell, giving rise to the modern faulty interpretation of the verse.

Muhammad, the prophet of Islam who preached in the 7th century AD, also recordedly referred to the dreaded Cthulhu cultists in Arabia. In the Qur'an (Koran), a compilation of the revelations of Muhammad, it states in chapter 25, verse 29: "Satan is the 'khadhulu' of Mankind" [5]. Although the word *khadhulu* traditionally has been taken to mean "forsaker" or "abandoner" [6], Dr. Sadowsky concluded that in reality it was a proper name, the Arabic pronunciation of Cthulhu. This verse in the Qur'an therefore refers to Cthulhu cultists in pre-Islamic Arabia and equates Cthulhu with Satan as the supreme embodiment of evil.

Indo-European languages also mention dread Cthulhu. Although I have only begun editing those portions of Dr. Sadowsky's papers containing his researches in Sanskrit, I have found an interesting entry noting that the Sanskrit word *katala* refers to a large fish or sea-monster [7], and Dr. Sadowsky speculates that this word is simply Sanskrit pronunciation of Cthulhu, who of course qualifies nicely as a sea monster. Further study in this direction should be quite revealing, and I hope to discover more on the matter among the doctor's papers.

Perhaps the most significant and revealing of Dr. Sadowsky's discoveries appear in his researches into ancient Chinese culture for traces of the Cthulhu cult. He discovered that the name Cthulhu was formed in Chinese characters thusly:



Transliterated, the four characters read *kui tai lao hai*. The meaning is kui (demon), tai (evil), lao (ancient), and hai (ocean) [8]. In idiomatic English, the phrase signifies "ancient evil oceanic demon."

Important is the derivation of this name from the archaic form of *kui*. Mandarin characters evolved from pictographs, wherein the character drawn was an abstract picture symbolizing a word or idea. In later times these pictographs were further abstracted into the current Chinese characters. The character for kui went through the following evolution, arranged chronologically from left to right [9]:

Scholars will easily recognize these symbols as archaic drawings of Cthulhu, including the tentacles attached to the head. We can conclude that a generic Chinese character for "demon," *kui*, evolved from early attempts to draw a picture of Cthulhu. Awareness of Cthulhu must be ancient indeed in China for it to have affected the language so profoundly.

To summarize, through his exhaustive researches Dr. Sadowsky has discovered traces of ancient Cthulhu worship in the records of all major Old World civilizations: in Mesopotamia to the Assyrians as *Khatu alu'u*, the "evil demon"; in Palestine to the Hebrews as *Chadhel*, a name considered to be the equivalent of Hell; in Arabia as *Khadulu* "Satan the forsaker"; to the Hindus *Katala* the "sea monster"; and to the Chinese, *Kui tai lao hai*, the "ancient evil ocean demon." All label Cthulhu as malignant.

Only in Egypt has no reference to Cthulhu worship been found. Dr. Sadowsky hypothesizes that the worship of Nyarlathotep disguised as Thoth drove out all competing cults, or at least their documentary references.

The widespread nature of the Cthulhu cult – the only god known to have been worshiped simultaneously in all three major centers of ancient civilization – had gone completely unnoticed by scholars until the pioneering work of Dr. Sadowsky. One wonders: if such a powerful cult could have remained so well hidden in antiquity, what obscene rituals in hidden places might yet be practiced to this most dreadful demon?

FOOTNOTES

[1] – Ignace J. Gleb, et.al. *The Assyrian Dictionary* (Chicago University Press, 1964, in progress). Volume 2, pp. 355ff.

[2] – *Ibid.*, Vol. 6, p. 158. The word if spoken swiftly and slurred (as is often done in human speech) probably would sound somelike *khatulu'u*, easily recognizable as a dialectical variation of "Cthulhu."

[3] – *Cuneiform Texts from Babylonian Tablets* 1627:8.

[4] – *Gesenius' Hebrew-Chaldee Lexicon* (Eerdmans, 1982), p. 262.

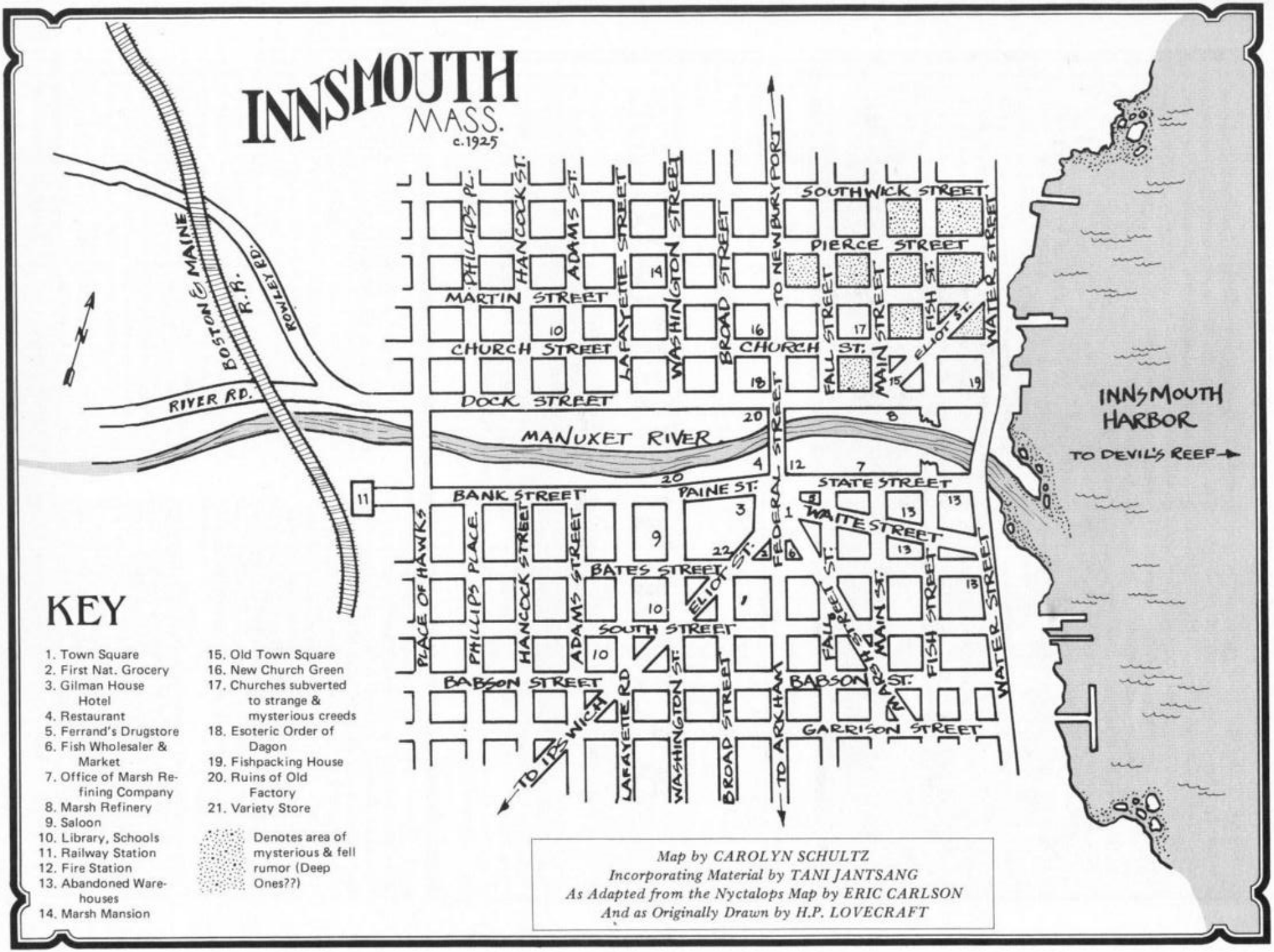
[5] – This identification has been discussed by Dr. Sadowsky in "Further Notes on the Necronomicon," *Cthulhu Companion* (Chaosium, 1983), p. 12, and is repeated here so this discussion of Cthulhu will be complete.

[6] – Edward Lane, *Arabic-English Lexicon* (New York; Frederick Ungar Publishers, 1965 reprint of 1865 ed.), vol. 1, pt. 2, p. 714, col. 1.

[7] – Monier Monier-Williams, *Sanskrit-English Dictionary* (rev. version of 1899 edition: New Delhi, Munshiram Manohalal, 1981), p. 270a.

[8] – These Chinese characters can be examined in the following sources: Bernhard Karlgren, *Analytical Dictionary of Chinese and Sino-Japanese* (New York: Dover, 1974 reprint of the 1923 Paris edition) hereafter referred to as *ADC*, and L. Wieger, *Chinese Characters* (Dover, 1965 reprint of the 1915 edition) hereafter referred to as *CC*. For the specific characters: *kui* (also transliterated *kuei*) = "demon, spirit" *ADC* 460, *CC* 548; *tai* = "bad, evil" *ADC* 959; *lao* = "old, ancient" *ADC* 515, *CC* 88; *shai* = "sea, ocean *CC* 595.

[9] – These drawings are analyzed in *CC* 112, 548.



KEY

1. Town Square
2. First Nat. Grocery
3. Gilman House Hotel
4. Restaurant
5. Ferrand's Drugstore
6. Fish Wholesaler & Market
7. Office of Marsh Refining Company
8. Marsh Refinery
9. Saloon
10. Library, Schools
11. Railway Station
12. Fire Station
13. Abandoned Warehouses
14. Marsh Mansion
15. Old Town Square
16. New Church Green
17. Churches subverted to strange & mysterious creeds
18. Esoteric Order of Dagon
19. Fishpacking House
20. Ruins of Old Factory
21. Variety Store

Denotes area of mysterious & fell rumor (Deep Ones??)

Map by CAROLYN SCHULTZ
Incorporating Material by TANI JANTSANG
As Adapted from the Nyctalops Map by ERIC CARLSON
And as Originally Drawn by H.P. LOVECRAFT

"ONE OF THE WEIRDEST as well as most melancholy stories of human deformity is that of Edward Mordake, said to have been heir to one of the noblest peerages in England. He never claimed the title, however, and committed suicide in his twenty-third year. He lived in complete seclusion, refusing the visits even of the members of his own family. He was a young man of fine attainments, a profound scholar, and a musician of rare ability. His figure was remarkable for its grace, and his face – that is to say, his natural face – was that of an Antinous [the ancient favorite of the Roman Emperor Hadrian]. But upon the back of his head was another face, that of a beautiful girl, 'lovely as a dream, hideous as a devil.' The female face was a mere mask, 'occupying only a small portion of the posterior part of the skull, yet exhibiting every sign of intelligence, of a malignant sort, however.' It would be seen to smile and sneer while Mordake was weeping. The eyes would follow the movements of the spectator, and the lips would 'gibber without ceasing.' No voice was audible, but Mordake avers that he was kept from his rest at night by the hateful whispers of his 'devil twin,' as he called it, 'which never sleeps, but talks to me forever of such things as they only speak of in hell. No imagination can conceive of the dreadful temptations it sets before me. For some unforgiven wickedness of my forefathers I am knit to this fiend – for a fiend it surely is. I beg and beseech you to crush it out of human semblance, even if I die for it.' Such were the words of the hapless Mordake to Manvers and Treadwell, his physicians. In spite of careful watching he managed to procure poison, whereof he died, leaving a letter requesting that the 'demon face' might be destroyed before his burial, 'lest it continue its dreadful whisperings in my grave.' At his own request he was interred in a waste place, without stone or legend to mark his grave."

– from George M. Gould, M.D., and Walter L. Pyle, M.D.
ANOMALIES AND CURIOSITIES OF MEDICINE, 1896

A Cthulhu Grimoire

by Sandy Petersen

Gathering, Summarizing, and Revising the Cthulhu Mythos Spells from This and Previous Supplements

Since *Call of Cthulhu's* publication, Chaosium has published seven supplements to that game; with *Fragments of Fear,* there is a total of eight titles. In each of these, one or more spells were created for the use of the keeper. Access to these new spells is not simple. The keeper must peruse reams of material, try to remember old scenarios, and perhaps even give unwanted clues to his players as they see which supplement he pores through for a spell description. This article gathers into one convenient reference package all of the new spells published by Chaosium for *Call of Cthulhu.*

These spells are all compatible with second-edition *Call of Cthulhu.* They are printed in alphabetical order by spell title. Following each spell title is an abbreviation of the title of the supplement in which the spell first appears followed by the page of that supplement on which the spell is found. Some spells have been added specially for this supplement, with the abbreviation FOF and no page number.

The spell descriptions herein supersede previous versions. All *Cthulhu* page numbers are second edition.

SUPPLEMENT	*ABBREVIATION*
Shadows of Yog-Sothoth	SOYS
The Asylum & Other Tales	ASYLUM
The Cthulhu Companion	CC
The Fungi From Yuggoth	TFFY
Curse Of The Chthonians	COTC
The Trail Of Tsathoggua	TOT
Masks Of Nyarlathotep:	
New York	MON-1
London	MON-2
Cairo	MON-3
Kenya	MON-4
Shanghai	MON-5
Fragments Of Fear	FOF

FORMAT: caster requirements (i.e., magic point and SAN cost), target requirements (i.e., range), description, and any restrictions.

BECOME SPECTRAL HUNTER (SOYS, 38) – requires two points of POW on the part of the enchanter (who may also be the recipient), a small specially-made figurine, the blood of several animals, and the loss of all SAN by the recipient of the spell. If the sorcerer is not also the recipient, he loses 3D6 SAN for performing the ritual.

The spell's recipient, who must volunteer for the transformation, is turned into a spectral hunter, a horrible monster fully described in *Shadows of Yog-Sothoth.* The new spectral hunter is psychically linked to a small wooden or pottery figurine which holds its soul. If this figurine is destroyed, the spectral hunter is injured or even killed.

BIND ANIMAL SPELLS (MON-4, 19) – each spell in this series must be learned separately. They operate just like the Binding spells described in *Call of Cthulhu,* p. 68. However, there are no corresponding Summon spells. The Bind Driver Ant Column spell affects an entire ant swarm. The other spells affect only a single creature at a time. Bind spells for other native animals may exist for witch doctors and shamans in primitive societies anywhere.

The commanded creature must be able to comprehend and perform the command. To instruct it to "fly to Mexico" has no meaning to an eagle, and the order "kill Jonathan Kingsley" only baffles tarantulas – they have no way to identify any Mr. Kingsley. On the other hand, a command such as "bite all humans in this room" could be attempted by any creature. There is plenty of room for confusion and error in applying Bind spells.

Bind Driver Ant Column
Bind Green Mamba
Bind Leopard
Bind Spider Monkey

BIND CHILD OF YIG (TFFY, 46) – similar to the other Binding spells from the *Call of Cthulhu* rulesbook. It is cast upon the special snakes associated with Yig (*q.v.*).

THE BLACK BINDING (COTC, 12) – a ritual liquid must be poured over a corpse, or the grave in which it lies. The ingredients of the liquid are up to the keeper, but at least one part should be difficult to obtain legally. The grave is left to mature for a full week. At the end of that time, the magician comes to the grave and intones the Black Binding, which costs 16 magic points and 1D6 SAN. At the end of the ritual (which takes half an hour to complete), the corpse claws its way from the grave. The corpse is mindless, with no will of its own. When given a command, the corpse follows it until the order is carried out, then stops, awaiting the next order. These zombies continue to rot after their creation, and so eventually decay into uselessness, whereupon a new zombie must be made. These zombies are like those in the *Call of Cthulhu Sourcebook.*

BLESS BLADE (COTC, 48) – requires the blood sacrifice of an animal of at least SIZ 10 (or around 120 pounds in weight), a point of POW and 1D4 SAN from the creator, and a blade made from a pure, unalloyed, elemental metal. The blade may be of any size. Once formed, the blade is capable of damaging creatures normally only harmed by magic weapons. If the blade is broken, melted, or otherwise damaged, it permanently loses this ability.

BODY WARPING OF GORGOROTH (MON-2, 20) – allows the caster to change his form. The caster must invoke Nyarlathotep and repeats the phrases of the spell for 1D6 +4 minutes while expending 6 magic points and an additional magic point for each point of SIZ to be gained or lost in the body warping. This spell also costs 2D6 SAN and 1 point POW each time cast. Only one alteration per casting is possible, and the effect is permanent until the spell is used to change back again. This spell cannot be cast on another being.

The sorcerer can alter his shape in any manner desired with few limits: he can become an exact duplicate of someone, can grow larger and shrink, or take on the semblance of a non-human entity – a dimensional shambler, for instance – but without that entity's special abilities. The caster must always take fleshly form, though the form can have the outward appearance of stone, wood, a rug, etc. Once changed into a new shape, the caster has the mobility of that shape.

The caster's STR, CON, INT, POW, and DEX never change, and his APP becomes the same as that of the individual he emulates. The caster can take on only the form of what he knows. For instance, if he had never seen a particular individual close up, he may make mistakes in mimicry, such as having the wrong eye color or too few wrinkles. If he had never seen an individual in a bathing suit or naked, he would no know about and thus would lack moles or scars in hidden places. Hence this spell may not make a perfect copy.

CALL ARWASSA (ASYLUM, 58) – similar to the other Call Deity spells. It may only be cast once a month, on the first night of the new moon. When the fearsome Arwassa appears, he must be fed large quantities of still-living creatures, including at least one human being. Arwassa's worshipers have never failed to provide him with sufficient food, so it is unknown what would happen if they fail in this task.

CALL THE BEAST (TFFY, 62) – similar to the Call Deity spells. It summons a gigantic monster and may only be cast at one particular site in the entire world. This spot is not given here, for the benefit of those who have not yet played through the *Fungi From Yuggoth* campaign.

CALL BIRD (SOYS, 52) – costs no SAN, but requires the expenditure of 1 magic point per 10 percentiles chance for success, and the user must chant for 1D6 hours, all the while mentally visualizing the type of bird desired. At the end of the chant, the desired bird flies down to the chanter. Only birds naturally found in the caster's area can be summoned via this spell.

CALL POWER OF NYAMBE (MON-4, 11) – the caster performs a ritual which requires many components of African tribal magic and sacrifices 1 point of POW, but no SAN. In return, he gets 2D6 magic points usable for any purpose.

CAST OUT DEVIL (MON-4, 11) – this elaborate spell takes a full day to cast and requires many components of African tribal magic. It costs no SAN. After a contribution of 10 magic points to energize the spell, the POW of the exorcist is matched against the POW of the foe possessing the victim. Willing assistants who also know the spell may each add half their own POW (round fractions down) to the caster's effort, and it is seldom attempted without

such help. It could be used to help a person possessed by Y'golonac or even by the mind of a member of the Great Race of Yith.

CHANT OF THOTH (MON-3, 16) – requires 30 minutes of time, several magic points, and 1D4 SAN. For every magic point used in the chant, the caster adds two percentiles to his chance to gain knowledge, learn a spell, translate a passage, discover the meaning of a symbol, etc. If the user's chance of success is 0%, the Chant of Thoth will not help him, however. Thus, to translate a particular Egyptian hieroglyph, for instance, the caster must already have at least 1% R/W Egyptian hieroglyphs.

CLOUD MEMORY (MON-2, 27) – costs 1D2 SAN and 1D6 magic points. The spell takes effect immediately. Range of the spell is 100 yards – the caster must be able to see the target and the target must be able to receive the caster's instructions. If the caster's magic points overcome the target's on the resistance table, the target's mind is mentally blocked in respect to one specific incident. If the incident was terrifying, the victim may thereafter still have nightmares vaguely relating to it. If the spell fails, the event in question becomes more vivid in the target's mind. The caster must know the specific event to be blocked – the caster cannot command something vague like "Forget what you did yesterday;" he must talk about a certain event, such as "Forget you were raped by a monster."

This spell cannot block knowledge of spells or of the Cthulhu Mythos unless the knowledge is firmly tied to a specific event, nor can it undo a Sanity loss – though it could make the target forget that he or she saw the horror which caused the loss. Likewise, the spell is no substitute for successful Psychoanalysis, which uncovers the unconscious routines which caused the event to have such impact upon the target.

CLUTCH OF NYOGTHA (MON-1, 16) – costs 1D20 SAN. The caster must spend one magic point to start the spell, and his target must be within 10 yards of him. If the caster overcomes the target's magic points with his own on the resistance table, the target feels as though a large hand is crushing his heart, and loses 1D3 hit points for each combat round that the spell is in effect. While under such attack, the target is temporarily paralyzed, as though having a heart attack. In the round that the target's hit points fall to zero or less, the target's chest ruptures and bursts, and the target's smoking heart appears in the hand of the caster.

Each round the spell lasts, the caster must spend magic points equal to twice the number of hit points in damage actually done. The caster must concentrate on the spell each round that it is to remain in effect, and the caster must overcome the target's magic points each round that he concentrates. If the caster is distracted or if the target successfully resists, the spell ends, though any damage done remains.

COMMAND BIRD (SOYS, 52) – costs 1 magic point and no SAN. If the target bird's magic points are overcome by the caster's on the resistance table, the bird obeys the next command given it by the caster. It does so to the best of its ability. If the command is too complicated, the bird is likely to become confused and fail the task. Particularly stupid varieties of birds should be given only very simple orders.

CONJURE GLASS OF MORTLAN (ASYLUM, 69) – costs the caster 1D8 SAN and each viewer 1D6 SAN, plus any loss for what is viewed. A crystal ball and an enchanted brazier are required as well (see the spell "Enchant Brazier"). The brazier and crystal ball must be arranged on the floor of a room along with a candle, in such a way that the light from the candle shines through the crystal ball onto the smoke from the brazier. The caster expends 6 magic points per attempt at the spell. His chance for success is equal to his Cthulhu Mythos skill. The Voorish Sign can add to this chance.

The pool of light cast upon the smoke gives scenes from the past. Unless the vision draws the attention of and thus comes under the sway of one of the Great Old Ones (which often happens), the scene viewed is of the caster's choice. The initial vision may be blurred, in which case adjustment of the distances between the crystal, the candle, and the smoke should improve reception unless (again) one of the Great Old Ones influences the vision. The proximity of an artifact or creature from the Cthulhu Mythos deranges the spell, causing only visions that pertain to the artifact or being to appear, instead of what is desired by the caster.

CONSUME LIKENESS (MON-2, 10) – requires the freshly dead corpse of the person whose likeness is to be taken. That victim may be of a SIZ no more nor less than 3 SIZ points in difference from the sorcerer's SIZ. For the next few days the caster consumes the victim and works the spell, expending 10 magic points every six hours, and permanently sacrificing 1 POW point. The caster could cast this spell more than once, and thereby be able to turn into several different likenesses. Each time a new victim is consumed, the caster loses 1D20 SAN.

Once the spell is complete, the caster takes on the appearance of the victim at will, so long as desired. Any damage taken forces the caster to revert to original form until he has rested 1D3 hours. To go from an assumed form to the original form takes about 20 seconds; the original form must be reverted to before another form can be assumed. To go from original to assumed form takes 1D3 minutes. This spell is known by many Serpent Men.

One's characteristics, skills, knowledge, and self-identity always remain as they were originally, and one's shadow always remains as it was originally – a good reason to avoid strong light.

CONTACT CHAUGNAR FAUGN (COTC, 49) – similar to the other Contact Deity spells. Chaugnar responds to his worshipers by sending them a dream or nightmare. In the dream, the god informs his followers of his desires, and lets them know if their petitions are to be answered.

CONTACT GNOPH-KEH (TOT, 18) – takes 6 magic points and 1D3 SAN. This spell is only effective if cast in one of the few places in the world where the Gnoph-Keh are known to exist. The spell must be successfully Sung, and before doing so the caster must build a small effigy of the beast from ice and snow. In all other respects, this spell is identical to other Contact spells.

CREATE BAD-CORPSE DUST (FOF) – this powder requires the intestines of a zombie, an ounce of flesh from the dust's maker (which he must bite out of himself), and

the dried and powdered flowers of a rare jungle liana. The whole is carefully dried, pounded together, and chanted over for several hours. The completed dust is used by pouring it on the ground in a trail or line. When this is done, the user speaks aloud "Piir neh'lp Facs!" and loses 2 magic points to the line of dust. The dust then forms a magical invisible barrier which zombies cannot cross. Simply making a break in the line of dust does not invalidate the barrier – there must be a gap wide enough to admit a zombie or it cannot enter. The barrier remains until the dust is washed or blown away.

Each creation of the dust results in about a pound of powder, enough to form a barrier about 30 yards long.

CREATE BARRIER OF NAACH-TITH (TFFY, 68) – creates a barrier which provides both a physical and magical defense. Each participant in this spell loses 1D10 SAN. EAch magic point expended in the creation of the barrier gives it 1D6 points of STR. The spell takes only a minute to cast (during which time all magic points to be used must be expended) and lasts 1D4+4 hours. Anyone who knows the spell may participate in the casting, and contribute his magic points to the barrier. The barrier is spherical in shape and about a hundred yards in diameter. It can be cast around the user, to protect him from harm, or it can be cast so as to englobe a monster or enemy. Any creature bisected by the barrier's boundary upon its creation is unharmed and thrust outside the barrier. Anything trapped within the barrier can get out only by beating down the barrier with a successful STR against STR struggle on the resistance table. Success destroys the barrier. If the barrier STR is more than 20 points higher than the STR of its victim, the victim has no chance to escape, and must wait until the barrier dissolves. Multiple entrapped victims cannot combine their STR in an escape attempt. The barrier provides some defense for SAN, as it is translucent and blurs the view of whatever is contained within it. The one known existing copy of the spell is contained in the great haunted library at Celaeno (on a planet near Aldebaran).

CREATE CURSE WHISTLE (ASYLUM, 35) – makes magic musical bone pipes. The pipes must be made from owl bones and the creator must expend "4 by 4 by 4 by 4" (or 256) magic points over the course of a single night. The creation of the curse whistle costs no SAN. This night must be the night of the first full moon following the summer solstice. The creator must be an Algonquin Indian shaman. He may be assisted in the magic-point expenditure by other Algonquin shamans who know this spell. The shamans of other Indian tribes may or may not qualify to create this whistle. The finished whistle can be used to cast the spells of Soul Singing and Pipes of Madness.

CREATE FETCH STICK (FOF) – to make a fetch stick, the sorcerer first obtains a bamboo staff and attaches a sharpened iron point to one end. He then sacrifices an adult human on a starless night by plunging the staff through the sacrifice's heart. The sorcerer then sacrifices 1 point of POW to the bloody staff. Exactly one year later, the sorcerer must decapitate a second human sacrifice, scoop out the brains, then chew off all the remaining flesh from the skull. When he is done, he sacrifices a point of POW to the bloody skull. He then attaches the skull to the blunt end of the staff, and the fetch stick is finished.

The fetch stick is used as a weapon, stabbing with the point as a spear. It does 1D6+1 damage and is capable of impaling. The base chance for hitting with a fetch stick is 10% (the same as for a spear). The fetch stick counts as a magic weapon against supernatural entities, but creatures resistant to impaling resist it normally. It is especially effective against any form of animated corpse, such as zombies. An impaling blow from the fetch stick instantly destroys a zombie or other animated corpse.

CREATE MIST OF RELEH (MON-2, 10) – requires 2 magic points and no SAN. It causes a dense mist to appear in an oval volume 10x10x15 feet directly in front of the sorcerer. The long axis of the cloud is always at right angles to the direction in which the sorcerer faces. The spell simply obscures vision; it lasts for 1D6+4 rounds and then evaporates without traces.

CREATE SCRYING WINDOW (ASYLUM, 54) – makes a magic window which looks into the past. A central clear viewing glass must be enchanted using 10 points of POW. When this central glass is enchanted, the time the window is to be keyed to is specified. This must be given in terms relative to the time the glass is made. One could say, "800 years in the past," but not "1125 B.C." After the central glass is enchanted and keyed, 98 pieces of expensive colored glass must be enchanted, requiring 1 magic point each, and fitted into a careful geometric mosaic with the clear viewing glass at the center. When finished, the central glass shows the site at which it is placed (though at the appropriate time in the past). This viewing site may be moved by expending 1 magic point and five minutes of concentration per 100 miles or fraction thereof moved.

The glass has obvious limitations. For instance, a given scene can be viewed only once for, as time passes in our world, so it passes in the viewing area. Also, the glass must be tuned to a likely site, or lifetimes could be spent without witnessing anything of significance.

The glass has an inherent danger, as well. Any being viewed has a chance equal to its POW minus 20 or less on 1D100 to realize that it is being observed. It could then cast a spell through the window, including a Summon or Call spell which could summon a monster to manifest on the observer's side of the window. Using the scrying window costs the viewer 1D3 SAN per session, in addition to any loss for viewing obscene creatures.

CREATE TIME WARP (ASYLUM, 73) – similar to the Create Gate spell, but costs POW for the number of years traveled, rather than the number of miles. The spell is inaccurate, and only gives the site desired within a million years or so, though once a warp is created the actual time interval between the two sides of the gate remains the same. This spell is not known to any living mortal on Earth, and has not been known for millions of years.

CREATE ZOMBIE (MON-1, 14) – requires a human corpse which retains sufficient flesh to allow mobility after activation. The caster puts an ounce of his or her own blood in the mouth of the corpse, then kisses the lips of the corpse and "breathes part of himself" into the body. One point of POW is lost, a gift to the corpse. The caster loses 1D10 SAN points each time he makes a zombie. If the spell succeeds, the caster may give the zombie simple commands which it will carry out. Should the caster die,

the zombie becomes inactive. Other than the caster's POW, there is no limit to the number of zombies that can be created. Part of the invocation refers collectively to the Outer Gods – every caster knows such entities exist, though no names of specific gods are used. These zombies are like those in the *Call of Cthulhu* rulesbook. Unlike the zombies created by the "Black Binding," those formed by this spell never quite decay to the point of uselessness.

CURSE OF CHAUGNAR FAUGN (COTC, 49) – requires a tiny fragment of the flesh of the spell's intended target as a focus. The spell also requires 12 hours of chanting per week, and only a sworn worshiper of Chaugnar Faugn can use the spell. This spell costs the caster 1 magic point per hour of chanting, and each 12 hours of chanting cost 1D3 SAN. The target is affected by the spell regardless of the caster's distance, and no resistance table roll is needed.

The curse causes its victim to have his dreams continually filled with visions of the horrible Chaugnar Faugn. He eventually begins to suffer from trance states in which he attempts to reach the god and to offer himself up as a sacrifice. These trance states become more and more frequent and more and more lengthy until the victim finally is devoured by Chaugnar Faugn. The chanting must be kept up every week that the spell continues, or its effects fade. The chanting need not all be done by one person. Anyone possessing a fragment of the victim's flesh and knowing the spell can continue it, even if the original caster is slain. When the victim is finally devoured, the flesh fragment possessed by the caster instantly rots, demonstrating that the spell need no longer continue.

CURSE OF THE STONE (ASYLUM, 69) – requires two rounds to invoke and costs 1D10 SAN as well as 9 magic points. The caster must overcome the target's magic points with his own on the resistance table or the spell fails. A specially-ensorcelled stone tablet is also needed. The caster of the spell must either be holding the tablet himself, or he must cast the spell at an individual who is holding the tablet. In either case, the target must be visible to the caster. When the spell is cast, the target is instantly overwhelmed with dreadful hallucinations, and loses 1D4 SAN. He is blinded and misled by these phantoms until his player can roll the target's POW or less on 1D100. One try can be made each round.

After recovering from the spell's initial effects, the victim is plagued with tremendously gripping and realistic nightmares. Each night's sleep after first being infected by this spell, the victim loses a point of SAN. The spell's effects can be lifted by any one of a variety of techniques, all of which must be delineated by the keeper, and could be worthy of a scenario in itself. Merely killing the caster is ineffective.

DAMPEN LIGHT (CC, 54) – creates a zone of darkness through the use of an enchanted set of pipes or a flute. Casting the spell requires a successful Play Pipes or Play Flute roll combined with the expenditure of one or more magic points and 1D3 SAN. Each magic point expended gives the zone of darkness 1 yard more of radius, centered on the flautist, and moving with him. The flutes must be played continuously for the spell's duration. The first two rounds of music have no visible effect, but on the third and subsequent rounds all the light around the caster is drained, blinding everyone nearby (including the caster). Anyone thus blinded needs a successful Idea roll to be able to move or to fight. If the Idea roll succeeds, the person has half normal chances to hit.

DEATH SPELL (TOT, 63) – costs 24 magic points and 3D10 SAN. The caster must overcome the target's magic points with his own on each round of concentration. The victim must be within 10 yards of the caster. After 1D6 rounds of concentration, the victim breaks out in large blisters and suffers 1D3 damage. On the second round after this, the victim's clothing begins to smolder and the victim takes another 1D4 damage. On the third round, the victim bursts into flames, receiving 1D10 damage this round and every round thereafter. It is impossible to extinguish this fire, as the unfortunate is burning spontaneously from the inside out.

DEFLECT HARM (MON-2, 10) – costs 1 magic point and 1 SAN. The caster invokes the Names (which takes a few seconds) and stretches out a hand toward an attacker. Until he drops his hand, he may deflect any attacks by expending magic points equal to the rolled damage of the attack. If the attack would have missed, no magic points are expended. Once the sorcerer drops his hand, the spell ends, and must be recast to continue.

The caster may deflect as many attacks as desired, until he runs out of magic points. He may choose which attacks to deflect and from which attacks to take damage, but he must decide before knowing what the damage will be. If he lacks the magic points to stop a particular attack, the blow or missile hits or misses, but he loses no magic points.

DOMINATE (MON-3, 11) – requires 1 magic point and 1 SAN. The effect is instantaneous. Pit the caster's POW against the target's POW (not magic points): upon a successful roll, the target obeys the commands of the caster for the duration of the next round. Dominate affects only one target at a time, and has a maximum range of 10 yards. This spell can be cast and recast as many times as the caster finds possible, allowing the target to be uninterruptedly controlled for several minutes. Each recasting requires a POW against POW resistance table roll and the loss of 1 SAN and 1 magic point. Recasting takes only an instant, and commands may be given in the same round. Dominate can only be cast once per round.

The commands must be intelligible to the target and they must not violate the basic nature of the target (a command to kill a friend or to commit suicide will not work, for instance), or the spell is broken – in which case the spell must be successfully recast for further effect.

DUST OF SULEIMAN (SOYS, 65) – gives the formula for a magic gray-green powder which has the ability to harm unnatural beings from other planes. The powder requires the dust of an Egyptian mummy at least 2000 years old, and each such mummy suffices for three doses of the magic dust. Also required are frankincense (which costs at least $20.00 per dose to procure), sulfur, and saltpetre, but only about 50 cents worth of the latter two chemicals. An incantation must be said over the dust while it is being sprinkled. This incantation is included in the spell description and the dust is useless without the incantation. It takes no SAN to make or use this dust. When this powder is sprinkled over the body of an other-plane being, the being loses 1D20 hit points. The powder works only on those beings for which an ordinary Summon or Call spell

exists. Thus the powder would harm a nightgaunt, a byakhee, or Azathoth, but is useless against a shoggoth, Cthulhu, or a sand-dweller.

EARTHLY SERENITY (MON-4, 11) – costs 3 magic points and no SAN to cast. It deadens the recipient to even the most intense pain for a period of one hour. It can also be used to bring an insane person to calm sanity for the same hour only.

EIBON'S WHEEL OF MIST (MON-1, 8) – a small bronze disk, etched with a strange symbol resembling a three-legged swastika, is needed. The caster lays the disk on the floor, stands atop it, intones the words of the spell, and expends the desired amount of magic points. This creates a 5-foot-diameter wheel of spinning blue mist around the caster. The wheel appears from the floor and spins upward one foot for every magic point expended. Creation of the wheeling mist costs 1 SAN. Anything within the whirling cylinder is totally obscured. The desired wheel takes 1D3 minutes to form completely.

The wheel is created to hide people from creatures summoned by Nyarlathotep or in the name of Nyarlathotep. Such creatures act as if the wheel and those obscured by it are not present. The creature will not move through the wheel's position, even by accident. If the wheel blocks a path, the creature stops where it is or goes backwards without knowing why. The wheel only affects summoned creatures – never Nyarlathotep.

As many people as can crowd into the mist can be obscured by the wheel, but if one's feet, head, etc., stick out then the illusion is ruined. Consequently no less than 7 magic points are needed to hide a group of normal-height investigators, unless they specifically indicate that they are crouching, bending, etc.

Creatures present before the wheel of mist is cast, or creatures called up by power other than that of Nyarlathotep can see the wheel and move into it. The wheel can be stepped out of, but this ruins the illusion if the stepee is spotted, as does passing anything through the Wheel of Mist – such as a bullet or a sword. Anything passing from the outside of the wheel to the inside immediately gives away the illusion. Once the creature's attention is engaged, and it realizes that the illusion might be in progress, the protection of the spell is lost.

ENCHANT BRAZIER (ASYLUM, 69) – on the night of a full moon between the fall equinox and the winter solstice, the sorcerer must sacrifice a small animal while intoning certain phrases and performing certain gestures. The chosen brazier is soaked in the animal's blood, and sprinkled with a palmful of gold dust, platinum powder, or fixed mercury granules. The enchanter must then burn a piece of wood at least 500 years old, holding the brazier in its smoke. One point of POW and 1D4 SAN are then permanently lost by the enchanter. Upon completion, the brazier is enchanted, and the spell "Conjure Glass of Mortlan" (*q.v.*) may be cast using it.

ENCHANT BOOK (FOF) – enchants a book in which is inscribed the words of the spell "Summon Star Vampire." The book's ink must contain the ichor of a star vampire. The caster sacrifices permanent POW and loses 1D4 SAN. For each point of permanent POW given to the book, 10 percentiles are added to the caster's chance of success in using the spell "Summon Star Vampire."

ENCHANT CANE (SOYS 11) – requires a week's work, a human sacrifice, and 6 points of POW. It costs 1D6 SAN to create the cane and 1D3 to use it. Despite its name, it does not have to be cast upon a cane, and any non-living organic object will do. A cane is, however, convenient for humans of the 1920s. Once enchanted, the cane can store magic points for its creator. When anyone but the cane's creator touches it for more than 30 consecutive seconds, he permanently loses a point of POW, and the cane gains a magic point. The cane drains only humans. The cane usually is used by forcing it against some poor victim until his or her POW has been completely drained away, and the soul sucked into the cane. When a magic point from the cane is used in casting a spell, it is gone permanently, and another point of POW from another victim must be drained to replace it.

ENCHANT KNIFE (FOF) – enchants a knife or dagger which must be made of any pure elemental metal. No alloy, including steel, may be present in the weapon. The knife is used to draw a diagram on a flat surface, then used to kill an animal of at least SIZ 4. The creature's blood is then used to etch out the lines of the drawn diagram. The caster loses a point of POW and 1D4 SAN.

The knife is suitable for use in casting "Summon Dimensional Shambler," and each extra point of POW placed into it adds 10 percentiles to the chance for success in casting that spell. Also, if this knife is used to sacrifice the small animal killed in "Enchant Brazier," the brazier so made always adds 10 percentiles to the chance for success of any "Conjure Glass of Mortlan" spell cast with it.

ENCHANT LANCE (ASYLUM, 73) – requires the expenditure of 4 points of POW, a night's work, 1D4 SAN, and the use of a fire hot enough to melt steel for at least 6 hours. The lance must be made out of solid metal, and the user needs at least STR 17 and DEX 13 to wield it properly. The lance does 1D10 damage to the target struck, and can impale. It does normal damage to any creature, even those normally resistant to impaling-type weapons.

ENCHANT PIPES (FOF) – enchants a set of pipes or a flute. The instrument must be composed of at least 90% metal. An hour-long ritual of concentration and incantation must be performed over the flute, during which 1D6 SAN is lost by the caster, who must also sacrifice POW into it. For each point of POW sacrificed, the flute must steep in fresh warm blood for two hours. A new animal, which must be at least cat- or rabbit-sized, must be slaughtered for each point of POW. For each point of POW it contains, the finished instrument adds 10 percentiles to the chance to cast "Summon Servitor of the Outer Gods." The instrument also can be used for the spell "Dampen Light."

ENCHANT SPEAR (SOYS, 52) – must be cast upon a wooden spear with a bone tip. The bone must be from some type of bird. The caster loses 4 points of POW, but no SAN. The spear must be decorated with feathers from at least 30 different types of birds. These feathers must have been taken from living birds. If some of the feathers wear off in use, new ones must be obtained. The caster must perform a ritual on the spring equinox for two consecutive years. At the end of the second ritual (at both of which the spear must be present), the spear is enchanted.

It always hits when thrown (but only hits normally when used in melee combat). It does 1D10 damage, is capable of impaling, and counts as a magical weapon against monsters. Monsters resistant to impaling weapons are equally resistant to the spear.

ENCHANT STONE TABLET (ASYLUM, 69) – this tablet must be made of a piece of black stone taken from the sunken city of R'lyeh. It must be carefully etched over a period of several weeks, and the caster must put 2 points of POW into it. Both a deep one and a human must be sacrificed to the tablet without shedding any blood (usually by strangling or smothering). The maker loses 1D8 SAN. Finally, the caster must place one magic point into the stone each day of a full year. When finished, the stone is properly enchanted. Anyone owning this stone has nightmares of alien vistas and dimly-perceived masses in motion, all against a backdrop of shifting colors and forms. A far-off slithering and gurgling noise is heard. If the possessor of the stone destroys it, the effects of the dream intensify, giving the same result as if the spell "Curse of the Stone" had been cast successfully upon the owner, except that he does not fall prey to instant hallucinations. The tablet can also be used for the spell "Curse of the Stone."

If the tablet is tossed into the ocean, it summons 1D8 deep ones. This is its main use. The deep ones bring the tablet back to the person who tossed it. The time it takes for them to bring back the tablet depends on how far away the tablet's dropping place is from the nearest deep one city. The dreams do stop while the tablet is in the deep one's possession. If the possessor is inland, the deep ones do not go a great distance from the ocean, but have local contacts do the job for them.

ENCHANT WHISTLE (FOF) – enchants a whistle, which must be alloyed of pure silver and a bit of meteorite. Permanent POW is given to the whistle in a day-long ceremony, and an animal of at least rooster size must be sacrificed. The ritual costs the caster 1D4 SAN. For each point of POW, the completed whistle adds 10 percentile to the chance of success in casting "Summon Byakhee."

ENTHRALL VICTIM (CC, 58) – costs the caster 1D6 SAN and 2 magic points. He must be able to speak calmly with the spell's target for it to take effect. After a round or so of talking he can match his magic points against the victim's on the resistance table. If overcome, the target stands struck dumb and numb until brought out of the trance by direct physical damage or similarly-drastic events. If the caster fails to overcome his target, he may try to recast the spell.

EYE OF LIGHT AND DARKNESS (MON-5, 21) – this powerful sigil must be worked into a natural substance which is very hard, such as granite, and then placed on a high place near the area to be warded. The Eye must be created in the afternoon before the full moon rises. At moonrise, the blood of an innocent (i.e., someone without Cthulhu Mythos knowledge) must be used to fill the pupil of the eye once per hour until the moon sets. Only a few ounces of blood are thus needed.

A number of participants must chant together as the first blood is given, repeating aloud "sa-ma, sa-ma, te-yo, sa-ma," and so on till the moon sets. When the moon next rises, the pupil of the Eye is activated and begins to glow. Once activated, the symbol disappears within the substance into which it has been etched, chiseled, or otherwise physically inscribed, and cannot then be removed by any physical or ordinary magical agent or spell. When nearby, those who created it (and only them) always are able to see the dim nimbus which the Eye emanates.

One hundred points of Power are permanently given to the ward, obtained from and not necessarily with the knowledge of the people chanting for the spell. Each hour of the chant, the Eye leeches 1D4 POW from each chanter in a random fashion until exactly 100 points POW have been absorbed. A character losing all his Power drops dead. If 100 points of POW are not accumulated between moonrise and moonset, the activation of the ward fails, all leeched Power is lost, and the procedure must be started from scratch if a ward is still to be created.

An Eye of Light and Darkness is powerful. It weakens agents, monsters, and minions of the Outer Gods and Great Old Ones who enter the area it protects, at the rate of one magic point per hour. If they remain until their magic points reach zero, they disintegrate. Contact, Call, and Summon spells may not be cast within the reach of the Eye. The Eye's effects extend in a 10-mile radius from it, but its effects do not penetrate through more than 20 feet of rock or metal. If it is placed on the middle of a mountainside, it would protect one side of the mountain.

To destroy an Eye requires a spell unique to that Eye, the characteristics of which may take years to deduce.

FIND GATE (MON-5, 20) – costs 1 magic point and 1D3 SAN. The spell lasts five minutes, then must be recast to continue its effects. It makes apparent to the caster any gate to or from another world or plane, if it is within the caster's vision. This spell locates: it does not empower anyone to open, close, create, or to pass through any gate.

FIST OF YOG-SOTHOTH (MON-3, 24) – costs a varying amount of magic points and 1D6 SAN. The caster must be able to see the target and have a direct line of sight between them. The spell takes effect instantaneously. It can affect only a single target.

The spell hits the target with an invisible blow. Each magic point included in the spell yields 1D6 STR of targetable force. When the target is struck, match the actual rolled STR of the blow against the CON+STR of the target. If on the resistance table the blow overcomes the target, then the target has been knocked unconscious. Whether or not the target is knocked out, he is always knocked directly away from the caster for a distance in feet equal to the actual rolled STR minus the target's SIZ.

The target takes 1D6 damage per 5D6 STR in the blow.

For every 30 feet of distance that the caster stands from the target, the STR of the blow decreases by 1D6.

The spell also can be used against the STR of inanimate objects such as doors or walls. Results are obvious in some cases, but for the most part keepers will have to determine them – perhaps by the result actually rolled.

FLESH WARD (COTC, 49) – costs 1D4 SAN and a varying amount of magic points. Each magic point spent in casting the spell gives the caster (or his chosen target) 1D6 points of armor against non-magical attacks. This protection wears off as it blocks damage. Thus, if a character had 12 points of Flesh Ward "armor," and was hit for 8 points of damage, his Flesh Ward would be reduced to 4 points. Once cast, it may not be reinforced with further

magic points. The spell takes 5 rounds to cast, and lasts 24 hours or until all the "armor" has been used up. Flesh Ward gives no protection against enchanted weapons.

GRASP OF CTHULHU (MON-5, 10) – costs 2D6 magic points per minute, and a loss of 1D6 SAN for the initial cast. It can be extended for as many minutes as the caster's magic points can buy without an additional SAN cost, but the caster must continue concentration on the spell. Its range is 10 yards. It is instantaneous, and more than one person can be affected at the same time, but each additional target costs an additional 2D6 magic points per minute.

Resolve this spell on the resistance table, the POW of the caster against the POW of the target. If the caster wins, the victim feels a crushing pressure and is held immobile, as if wrapped by the mighty tentacles of Cthulhu. If there are multiple targets, it is possible that one target may be attacked successfully while another target fends off the attack. For each minute the spell lasts, the target temporarily loses 1D10 STR points; if the target's STR drops to zero or less, he or she falls unconscious.

HANDS OF COLUBRA (MON-4, 19) – costs 12 magic points and 1D10 SAN. It can be used only on the caster, and takes a full round to cast. The effect lasts 1D3+3 combat rounds. The spell metamorphoses both hands of the caster, turning them into the foreparts of venomous snakes, capable of reaching up to 8 feet away. Each snake has the caster's DEX x5 chance to hit, each bite does 1D3 damage by itself, and each hit injects a venom with a potency equal to the current magic point total of the caster. Match the potency of the venom against the target's CON on the resistance table. If the venom attack succeeds, the victim loses 1D10 hit points per round until the hit points lost equal the venom's potency. At that point the poison is neutralized and does no further damage, but a second bite starts a second, new attack.

Sanity losses are 0/1D6 for witnessing the employment of the Hands of Colubra spell.

HEAL (MON-4, 11) – costs 3 magic points and no SAN to cast. It takes five minutes to cast. The recipient must be touched. It does not immediately heal wounds, but speeds the natural healing process, halving the required recovery time.

IMPLANT FEAR (TOT, 62) – costs 12 magic points and 1D6 SAN. It causes the target to be suddenly gripped by a soul-chilling dread. This sudden, unexpected feeling of dread costs the target 0/1D6 SAN.

JOURNEY TO THE OTHER SIDE (MON-4, 11) – costs 15 magic points to cast, and a day-long ritual to achieve. With it, the caster goes into a trance and sends his spirit to other planes as desired – conceivably even to the place of a Cthulhu Mythos deity. The trance lasts 1D6+3 hours.

LEVITATE (COTC, 49) – requires the expenditure of 1D6 SAN, 2 points of POW, and 1 magic point per SIZ point of the user. Its effects last several minutes. The spell allows the user or a chosen target to float slowly through the air. He normally hovers 3-5 feet off the ground. If the character falls or is dropped from a height, he falls as if in slow motion and halts several feet off the ground. Each extra magic point expended after the spell is cast allows the user to move himself one yard horizontally or vertically. If the target of a Levitate spell is unwilling, the caster must overcome the target's magic points with his own. The spell can also be used to move inanimate objects. If the caster expends magic points to move another, that individual floats at the caster's will, helpless to save himself unless he can grab onto a tree limb or similar brace, in which case he can match his STR against the caster's magic points. If he overcomes the caster, he breaks the spell.

LOOK TO THE FUTURE (SOYS 15) – requires a chant leader and a large number of aides all chanting together for 45 minutes to an hour. At the end of that time, all participants in the chant, except the leader (who is the only one who must know the spell), lose a point of POW. The chant leader loses 2D6 SAN.

On the completion of the chant, a chosen volunteer, who need not chant himself, is then hurled into the future one year for every point of POW expended (i.e., one year per participant). The spell is inaccurate, and 1D10 must be subtracted from the desired target date. If the end result is a trip into the past, the target disappears from existence instead. This spell can lead to paradoxes, and in keeping with the Cthulhu Mythos tradition, it is suggested that any paradoxes lead swiftly, grimly, and immediately to the madness and death of the person initiating them.

This powerful spell is known by Nyarlathotep, who may or may not teach it to a worshiper.

MAKE GATE BOXES (SOYS, 11) – two identical boxes must first be made to any desired SIZ (usually the caster's own averaged SIZ+STR). The boxes should only be open on one side. Then the necessary ritual, consisting of placing one's hands on the boxes and conceiving certain lines and angles in one's mind for about 5 hours, must be gone through. The boxes then automatically drain half their maker's POW-worth of magic points per day until they have absorbed magic points equal to the boxes' SIZ x100. If the maker has a POW of 11, the boxes drain 6 points per day. When this process is complete, the boxes become operative.

The completed boxes are used as a magic Gate. Anyone squeezing through one box finds himself coming out through the opening of the other box. No one with an averaged SIZ+STR greater than a box's SIZ can squeeze through. Going through such a box costs exactly the same magic points and SAN as going through a normal Gate.

MENTAL SUGGESTION (FOF) – costs 8 magic points and 1D8 SAN, and takes 3 rounds to cast. The sorcerer can cast it on his target at any distance, so long as he can see his target. It permits the user to match his magic points against the target's on the resistance table. If successful, the target falls under the caster's control for one round, doing whatever is commanded of him. This can include suicide attempts or attacks on friends.

MESMERIZE (MON-2, 10) – the user of the spell loses 1D6 SAN, but no magic points. No one can cast this spell without having at least 50% Occult and 50% Cthulhu Mythos. The caster must overcome his victim's POW with his own POW on the resistance table. The spell takes only an instant to cast. The victim is stopped in his tracks, and is subject to commands in the victim's native tongue. He must be close enough to see the caster's eyes, which glow while the spell operates. Mesmerization lasts for one minute for each point of INT the caster possesses, then ends.

For a short time, the user of Mesmerize can command anything with human blood in its veins. Only one victim at a time can be affected. The spell works against modern serpent folk and deep ones, for they have interbred with humans, but doesn't work on non-human entities such as shantaks or dimensional shamblers. If the INT of the target is higher than that of the caster, successful POW against POW resistance-table rolls must be made every 1D10 combat rounds the spell is in effect, or it is broken.

The victim of Mesmerize has all skills halved while carrying out physical actions. He carries out all that is commanded by the caster, even to his own self-destruction.

MINDBLAST (SOYS, 12; TFFY, 28) – costs the caster 1D3 SAN and 10 magic points. He must overcome the target's magic points with his own on the resistance table. The target must be visible to the caster and within 30 yards. A victim of this spell loses 1D4 SAN and goes insane as if he had suffered a terrible shock (i.e., lose 5+ SAN and succeed on an Idea roll). The target is affected for a number of hours equal to 20 minus his INT, after which he recovers.

MIND EXCHANGE (COTC, 47) – allows the caster to trade minds with another individual. The caster loses 1D3 SAN and must expend a number of magic points equal to the target's POW the first time the spell is cast. Thereafter, the cost goes down one magic point per casting until it reaches 1, where it remains. The SAN cost does not decrease. This spell can be cast at any range, whether or not the victim is visible to the caster. The caster must overcome the target's magic points with his own each time the spell is cast, until the cost for casting the spell has been reduced to 1, when he no longer needs to do so and can transfer at will, using only a strong mental effort. The spell caster cannot initially stay more than a few minutes inside the target's body, but progressively does so longer and longer until at last he can stay there indefinitely (after the cost for transfer is only 1 magic point).

The target of the spell must have strong favorable emotional bonds (e.g., be in love with) the spell's caster. If the target somehow loses his or her favor for the caster before the spell's cost is reduced to 1, the caster can no longer affect him or her. If the love is regained, the spell takes up where it left off. The victim may lose SAN upon finding himself or herself in another's body.

MIND TRANSFER (TFFY, 28) – allows the caster to permanently trade minds, usually to attain longer life at the expense of another. The spell requires 10 magic points to cast, and the caster must then involve himself in a magic points against magic points struggle with the victim, who must be within 10 feet of the caster when the spell begins. If the spell is successfully completed, it costs the caster 1D10 SAN and the victim 1D20 SAN. If the caster wins, he enters the body of the victim and the trade is made. If the victim successfully resists, the caster must immediately cast the spell again (lose ten more magic points) or his soul dissipates into eternity. If the caster runs out of magic points before overcoming the target, then his mind dissolves and he is gone forever. Once a target is chosen, the caster cannot transfer his efforts to a second target. A wise caster of this risky spell seeks victims with low POW.

NIGHTMARE (TOT, 62) – costs 8 magic points and 1 SAN, and takes effect only on a sleeping individual, whose name must be known to the caster. This spell can take effect at any range. The sleeper awakes with a scream and a loss of 1D3 SAN. He cannot remember the contents of the dream unless a successful Psychoanalysis is performed on him. The dream's content is chosen by the keeper, not the caster, and must necessarily be closely related to the life and habits of the caster.

PIPES OF MADNESS (ASYLUM, 35) – must be cast with an enchanted bone whistle made by the ritual of "Create Curse Whistle." The caster plays a specific weird tune on the pipes. The caster must expend 5 magic points every five rounds that he maintains the piping. He loses 1D6 SAN in casting the spell, and is also affected normally by the spell.

Any character within earshot who receives a failed Sanity roll loses 5 SAN and immediately goes insane for 1D10 days, scrabbling frantically at the ground, frothing and biting himself, and shrieking in fear when touched. If a listener receives a successful Sanity roll, he loses only 1D3 SAN. A non-succumbing listener must attempt a new SAN roll every five rounds that the pipes can be heard, until he succumbs. Characters with a SAN of zero are unaffected by this spell.

POWER DRAIN (SOYS, 21) – costs 1D8 SAN. The caster's magic points are matched against the target's. If the caster wins, then the target loses 1D6 magic points and the caster gains them. If the caster fails to overcome the target, the caster loses 6 magic points.

RED SIGN OF SHUDDE M'ELL (COTC, 12) – takes 1 full round, 3 magic points, and 1D8 SAN to cast. When formed correctly, a dully-glowing red symbol appears in the air as the caster's finger inscribes it. The sign's malefic effects begin to manifest the round after its creation. Once formed, the sign must be maintained by concentration and the expenditure of 3 more magic points each round. All those in the sign's presence and within 10 yards of it take 1D3 damage each round as their bodies quake and spasm, and their internal organs and blood vessels convulse. Those exposed to the sign and further than 10 yards but nearer than 30 yards lose one hit point each round. Those further than 30 yards away take no damage.

The caster himself must remain standing and concentrating next to the sign, and takes 1 point of damage himself each round. It is possible to escape the sign's effects by crawling behind a wall or other opaque barrier.

SEAL OF ISIS (MON-3, 16) – requires one hour and one SAN point, and magic points must be expended simultaneously. The spell's effects last indefinitely, until another more powerful Seal of Isis is cast upon the same area, or until all the objects originally guarded are removed from the warded area. This ward protects a 50-foot cube, usually a tomb or a treasure hoard. Any spells cast at items in the hoard are resisted by the magic points in the warding, whether the spells are sensory or aggressive. The spell provides no particular physical resistance, and cannot be used upon people, only inanimate objects.

SEND DREAMS (MON-2, 7) – costs 1D3 SAN and an indefinite amount of magic points. The caster must use a special bowl made of "the copper from above," an alien metal. Such a bowl is etched with certain runes and filled with specified herbs and a dram of blood from the caster.

The herbs are set afire. As weird greenish smoke rises, the caster concentrates and casts magic points into the spell. The magic points energizing the spell are matched against the magic points of the target and a resistance table roll determines the winner. The spell lasts two minutes for every magic point put into it.

The target must be asleep and within 20 miles of the caster. The dreams may be anything the caster desires, but one usual use of the spell is to send visions of Mythos entities to lower the Sanity of the target: SAN loss from these visions is one-tenth normal (fractions rounded up). A dream-vision of Azathoth, for instance, costs 1 SAN if the Sanity roll succeeded, and 1D10 SAN if it failed. The caster cannot send a vision of any god he has not himself witnessed. The spell cannot transmit orders or wishes, nor hypnotize the dreamer, who knows only that he or she is having strange dreams.

Any good herbalist can supply the herb mixture, but the bowl made of "copper from above" is a different story – this unearthly alloy is rare here.

SOUL SINGING (ASYLUM, 34) – costs 8 magic points and 1D4 SAN to cast. The user must also play an enchanted bone whistle (see "Create Curse Whistle"). Soul Singing is aimed at a single victim, who is caused to see and hear only what the piper desires, leading him on in a trance-like state to the doom or destruction desired. This spell takes effect only if the intended victim's magic points are overcome by the caster's on the resistance table. The spell only affects a single target, and others present cannot hear the tune unless their players succeed in a POW x3 roll or less on 1D100 – then they hear a faint, non-directional piping of strange melodies.

STEAL LIFE (SOYS, 12) – costs 30 magic points and 1D20 SAN. The spell must be cast on a target within sight and hearing of the sorcerer, and he must overcome the target's magic points with his own. The target begins to age and decay while yet alive, and transfers his innate life and vitality to the sorcerer. Each melee round after the spell is cast, the target loses a point of his STR, CON, DEX, POW, and APP. For each point drained from the target, the caster becomes a week younger. For example, if the spell were cast upon a random drunk who had 8 points in each characteristic, the caster would get 40 weeks younger. The target withers, turns gray, and flakes away. At the end of the spell, the target has become a horrid dry husk. Seeing this husk costs a viewer 0/1D6 SAN.

If this spell is not cast on the night of the full moon, the caster does not gain the benefits of restored youth, but the victim still dies. If the caster of the spell is slain before the victim dies, the spell cancels and the victim's lost characteristics return to normal.

SUMMON CHILD OF YIG (TFFY, 46) – a normal Summon spell, which can be cast only in an area where Yig's worship is strong, or where it has been strong within the last few hundred years. It brings one of Yig's special snakes, which suddenly coils around the caster's leg without warning, costing 1D4 SAN if the caster fails his SAN roll. This extra loss only occurs the first time the snake is called, as thereafter the caster should expect it.

SUMMON DHOLE (TFFY, 53) – this is not an ordinary Summon spell. It must be chanted *en masse* by a large group of people who each must know the spell (though not necessarily its intent). Each contributes one magic point to the summoning and must chant for several hours. The chant leader (only) loses 1D6 SAN. A random dhole is summoned – the total magic points given up by the chanters must exceed the dhole's SIZ or the spell fails. Thus, if 400 people chant, a dhole of SIZ 400 or greater could not appear. The chant leader can attempt to overcome the magic points of the summoned dhole with his own and, if successful, the dhole is under his control when it appears. It remains controlled by him until he frees it, either voluntarily or by losing his concentration (such as by falling asleep). At present, this spell probably is not known to any human nor does it exist in any Earthly text.

SUMMON GHOST (TOT, 62) – this spell costs 10 magic points and 1D3 SAN. The casting must be performed at night. A mammal's blood is poured upon the gravestone or ashes of the dead that the caster wishes to contact. The spirit will not wish to enter this world and the caster must best it by overcoming its magic points with his own to force it to appear. SAN loss for viewing the ghost varies with the ghost, which usually appears in the form it took just before death.

The ghost summoned by this spell can take no action but to answer questions about events occuring in the spirit's lifetime. Each question asked costs the caster another magic point and another resistance table struggle. When the spirit is victorious in the struggle, or after an hour or so in any case, it departs.

SUMMON SPIRIT OF THE DEAD (TOT, 62) – this spell costs 6 magic points and 1D6 SAN and allows the user to force the ghost of anyone he has personally killed to appear nearby. It takes one round to cast. The spirit only appears for a short time (1-2 rounds), and must reenact movements made before the person's death. The spirit is immaterial, and thrown objects, bullets, and fists pass right through it. It cannot physically harm anyone or anything.

VOICE OF RA (MON-3, 16) – requires 5 magic points and 1 SAN. The ritual takes two hours to complete; a variety of herbal components are burned during the casting. For 24 hours, the spell adds 1D10 APP to the caster and increases by 20 percentiles the caster's Bargain, Credit Rating, Debate, Fast Talk, Oratory, and Psychology skills.

WAVE OF OBLIVION (MON-5, 10) – costs 30 magic points and 1D8 SAN to cast. Sufficient quantities of salt water must be present to create the wave. The spell causes a 10x10x30-foot-wide wave to spring up and then smash down at the caster's direction. The caster must be able to see the target. The generated wave is powerful enough to capsize a small sloop. Were several or many spells cast at once, a large ship could be swamped. Needless to say, ships, boats, and people swallowed by the wave vanish forever below the surface.

WITHER LIMB (TFFY, 53) – costs the caster 8 magic points and 1D6 SAN. It takes one round to cast and the target must be within 30 yards. If the caster overcomes his target's magic points with his own, he causes the desired limb (arm or leg only) to wither and shrivel, causing 1D8 damage and a permanent loss of 3 CON to the victim. The victim and any others witnessing this event lose 1D3 SAN unless receiving successful SAN rolls.

Lions and Tigers and Bears, etc.

by Sandy Petersen

AFRICAN ANIMALS

CAPE BUFFALO

These travel in large herds, sometimes of several hundred individuals, but may also be met with in smaller groups. The Cape Buffalo is notoriously aggressive, and many experienced hunters consider them to be the most dangerous game animal in Africa.

characteristics	*average*
STR 4D6+20	34
CON 3D6+10	20-21
SIZ 4D6+20	34
POW 2D6	7
DEX 2D6	7
Hit Points	28
Move	12

weapon	*attack%*	*damage*
Charge	50%	2D6+3D6

ARMOR: 5-point hide.

BUSH PIG

These common African animals live in dense forests and travel in small herds of about 20 individuals. They are not domesticated. Their numbers have increased lately because the number of leopards has decreased.

characteristics	*average*
STR 2D6+4	11
CON 2D6+6	13
SIZ 2D6+4	11
POW 2D6	7
DEX 2D6	7
Hit Points	12
Move	10

weapon	*attack%*	*damage*
Gore	30%	1D8

ARMOR: 3-point hide.

SKILLS: Smell Enemy 50%.

CROCODILE
(approximate 10-footer)

This is the same species as the Nile crocodile. Where there is water in Africa, there are crocodiles. Crocs eat anything they can catch, and will come in great numbers to a kill to feed communally. They usually will not attack a boat.

characteristics	*average*
STR 4D6+12	26
CON 3D6+8	18-19
SIZ 4D6+12	26
POW 3D6	10-11
DEX 2D6	7
Hit Points	23
Move	6/8 swimming

weapon	*attack%*	*damage*
Bite	50%	1D10+2D6

ARMOR: 5-point hide.

SKILLS: Hide 60%, Sneak 50%.

ELEPHANT

Everyone knows about elephants. Investigators should be safe enough unless they too closely approach a herd, or are surprised by a rogue.

characteristics	*average*
STR 6D6+34	55
CON 3D6+16	26-27
SIZ 6D6+42	63
POW 2D6+6	13
DEX 3D6	10-11
Hit Points	45
Move	10

weapon	*attack%*	*damage*
Trunk	50%	grapple
Rear & Plunge	25%	2D8+6D6
Trample	50%	12D6 to downed foe
Tusk	25%	6D6

NOTES: can attack once per melee round. If the trunk grapples a victim, the victim may escape by successfully matching his strength against half the elephant's STR. The trunk does no damage in and of itself, but each following the initial grapple the victim can be hit by any of the elephant's attack with a 100% chance for success.

ARMOR: 8-point skin

SKILLS: Listen 70%, Scent 70%.

LION

The most famous of all the wild cats, lions travel in prides of up to a dozen or so animals, and hunt cooperatively. The male lions of southern Africa have denser and blacker manes than those further north.

A lion can make one claw attack and one bite attack each melee round. If both attacks hit, the lion hangs on, continues to bite, and rakes with its hind claws.

characteristics	*average*
STR 4D6+12	26
CON 3D6	10-11
SIZ 3D6+12	22-23
POW 2D6+6	13
DEX 3D6+6	16-17
Hit Points	17
Move	15

weapon	*attack%*	*damage*
Claw	50%	1D8+2D6
Bite	40%	1D10+2D6
Rake	80%	2D8+2D6

ARMOR: 2-point fur.

SKILLS: Hide 60%, Listen 50%, Scent 50%, Sneak 70%.

RHINO

The two-horned animal described here is the common and irascible black rhino of Africa. This animal is highly aggressive and sometimes charges for no apparent reasons. The larger white rhino is calmer and much less likely to charge.

A typical black rhino is about twelve feet long and five feet high at the shoulder.

To use the Charge attack, a rhino must be able to charge for at least ten yards. A rhino attacks once per round.

characteristics	*average*
STR 6D6+20	41
CON 3D6+6	20-21
SIZ 6D6+20	41
POW 3D6	10-11
DEX 2D6	7
Hit Points	31
Move	15

weapon	*attack%*	*damage*
Bite	25%	1D10
Charge	50%	1D10+5D6
Trample	75%	10D6 against downed foe

ARMOR: 10-point skin.

INDIAN SUBCONTINENT ANIMALS

INDIAN WILD DOG (DHOLE)

Despite the name, this is not a supernatural monster. The wild dog of India lives mainly in dense forests and is sometimes quite vicious. These wild dogs travel in packs of 5-12 individuals which sometimes can bring down water buffalo.

characteristics	*average*
STR 1D6+1	4-6
CON 3D6	10-11
SIZ 1D6	3-4
POW 1D6+6	9-10
DEX 2D6+6	13
Hit Points	7
Move	15

weapon	*attack%*	*damage*
Bite	40%	1D6

ARMOR: none

SKILLS: Listen 40%, Track 80%.

TIGER

The largest of all felines, tigers are notorious man-killers. These solitary hunters are found as several sub-species ranging from Java to Siberia.

A tiger can attack with both claws and one bite each melee round. If both attacks hit, the tiger hangs on, continues to bite, and rakes with its hind legs.

characteristics	*average*
STR 5D6+12	29-30
CON 3D6+3	13-14
SIZ 4D6+12	26
POW 3D6	10-11
DEX 3D6+6	16-17
Hit Points	20
Move	16

weapons	*attack%*	*damage*
Claw	50%	1D8+2D6
Bite	30%	1D10+2D6
Rake	80%	2D8+2D6

ARMOR: 2-point fur.

SKILLS: Hide 80%, Jump 50%, Listen 50%, Sneak 80%.

NORTH AMERICAN ANIMALS

BLACK BEAR

By far the most common type of bear in North America, only the black bear is likely to be met in the eastern portion of the continent.

It can attack twice in a round, using either two separate claw attacks or a bite plus one claw attack.

characteristics	*average*
STR 3D6+10	20-21
CON 2D6+6	13
SIZ 3D6+10	20-21
POW 3D6	10-11
DEX 3D6	10-11
Hit Points	17
Move	16

weapon	*attack%*	*damage*
Bite	25%	1D10+2D6
Claw	40%	1D6+2D6

ARMOR: 3-point fur and gristle.

SKILLS: Climb 30%, Listen 30%.

BOBCAT

The bobcat is the most common large cat of North America, and is notoriously mean. It is found in mountains and woods everywhere on the continent, especially along watercourses.

A bobcat can attack with both claws and its bite each melee round. If both claws hit, the animal hangs on, continuing to bite, and rips with its hind claws.

characteristics	*average*
STR 2D6	7
CON 3D6	10-11
SIZ 1D4	2-3
POW 2D6	7
DEX 2D6+12	19
Hit Points	7
Move	12

weapons	*attack%*	*damage*
Claw	40%	1D3
Bite	20%	1D4
Rip	80%	2D3

ARMOR: none.

SKILLS: Climb 80%, Hide 80%, Sneak 90%.

MOUNTAIN LION

Mountain lions, also called cougars, are not uncommon in western North America, and a few persist in the Appalachians. They also are found through Central and South America. Normally they do not attack man.

A cougar can attack with both claws and the bite each round. If both claws hit, the animal hangs on, continuing to bite, and rakes with its hind legs.

characteristics	*average*
STR 3D6+6	16-17
CON 3D6	10-11
SIZ 2D6+8	15
POW 3D6	10-11
DEX 2D6+12	19
Hit Points	13
Move	18

weapons	*attack%*	*damage*
Claw	50%	1D6+1D4
Bite	30%	D10+1D4
Rake	80%	2D6+1D4

ARMOR: 1-point fur.

SKILLS: Climb 80%, Jump 40%, Hide 80%, Sneak 90%.

Nemesis

A Poem By
H.P. Lovecraft

Through the ghoul-guarded gateways of slumber,
Past the wan-mooned abysses of night,
I have lived o'er my lives without number,
I have sounded all things with my sight;
And I struggle and shriek ere the daybreak, being
driven to madness with fright.

I have whirled with the earth at the dawning,
When the sky was a vaporous flame;
I have seen the dark universe yawning
Where the black planets roll without aim,
Where they roll in their horror unheeded, without
knowledge or lustre or name.

I had drifted o'er seas without ending,
Under sinister grey-clouded skies
That the many-forked lightning is rending,
That resound with hysterical cries;
With the moans of invisible daemons that out
of the green waters rise.

I have plunged like a deer through the arches
Of the hoary primordial grove,
Where the oaks feel the presence that marches
And stalks on where no spirit dares rove,
And I flee from a thing that surrounds me, and leers
through dead branches above.

I have stumbled by cave-riddled mountains
That rise barren and bleak from the plain,
I have drunk of the frog-foetid fountains
That ooze down to the marsh and the main;
And in hot cursed tarns I have seen things I care not
to gaze on again.

I have scanned the vast ivy-clad palace,
I have trod its untenanted hall,
Where the moon rising up from the valleys
Shows the tapestried things on the wall;
Strange figures discordantly woven, that I cannot
endure to recall.

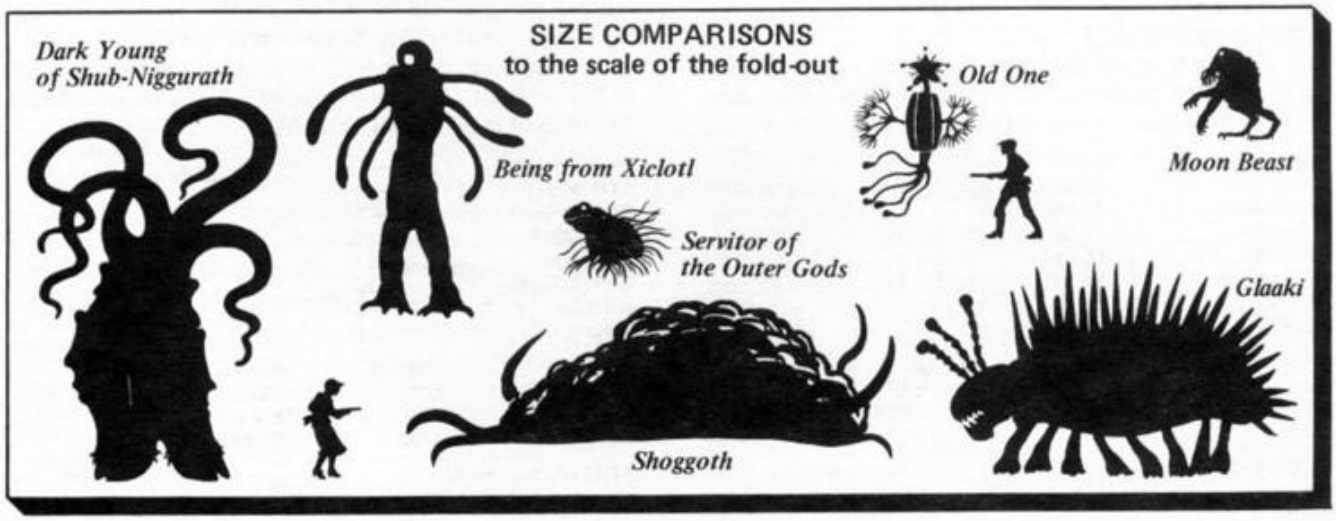
I have peered from the casements in wonder
At the mouldering meadows around,
At the many-roofed village laid under
The curse of a grave-girdled ground;
And from rows of white urn-carven marble I listen
intently for sound.

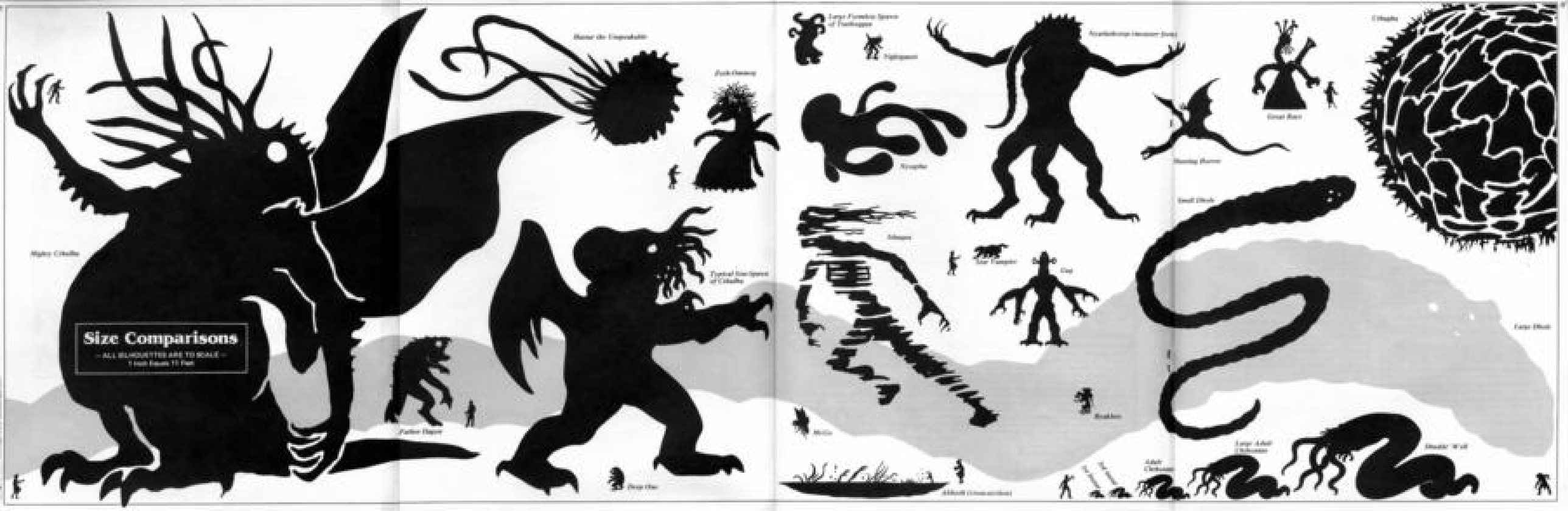
I have haunted the tombs of the ages,
I have flown on the pinions of fear
Where the smoke-belching Erebus rages;
Where the jokulls loom snow-clad and drear:
And in realms where the sun of the desert consumes
what it never can cheer.

I was old when the pharaohs first mounted
The jewel-decked throne by the Nile;
I was old in those epochs uncounted
When I, and I only, was vile;
And Man, yet untainted and happy, dwelt in bliss on
the far Arctic isle.

Oh, great was the sin of my spirit,
And great is the reach of its doom;
Not the pity of Heaven can cheer it,
Nor can respite be found in the tomb:
Down the infinite aeons come beating the wings of
unmerciful gloom.

Through the ghoul-guarded gateways of slumber,
Past the wan-mooned abysses of night,
I have lived o'er my lives without number,
I have sounded all things with my sight;
And I struggle and shriek ere the daybreak, being
driven to madness with fright.




Size Comparisons
– ALL SILHOUETTES ARE TO SCALE –
1 Inch Equals 10 Feet

The Underground Menace

Introduction

The intrepid investigators have read an interesting newspaper report from northern Michigan. There have been small earthquake rumblings in the town of Winnemuck. Since there are no fault lines in the area, this is quite unusual to say the least. The report states that the residents are "panic-stricken" by these events, and graphically describes their terror.

The investigators get involved in this investigation in one of three ways: a university with which they are connected could send them to see what is happening; someone from Michigan could ask them to come to help them – has has hear of the investigators' expertise in paranormal events ("If this ain't paranormal, what is?"); or something about the description of the townsfolk's fear could strike the investigators as abnormal and worthy of closer inspection all on their own.

Keeper's Information

An evil priest of the Great Old Ones is creating a nest for horrific monsters in a cave near Lake Superior. The burrowing and monstrous underground rituals have caused the troubles. The priest plans to eventually use the monsters to seal off and destroy the small peninsula on which Winnemuck stands. He then plans to import Cthulhu cultists from all over the world to dwell there, and then to begin rituals of great magnitude in a not-entirely-hopeless effort to bring Cthulhu and his kin back to life ahead of the set time.

WINNEMUCK

In the town of Winnemuck, none of the townsfolk wish to talk about the quakes unless an investigator succeeds in a Fast Talk or Law roll. A successful Law roll means that the investigators managed to imply that the townsman could be in trouble if he withholds information. If either roll succeeds, the townsperson states, "I thought it could come to this, though I hoped when we drove Bill out of town that the problems would end. I sure hope them quakes are natural and normal, like the scientists are trying to prove, but I'm might afraid they ain't." After saying this much, the townsperson refuses to say more. (In reality, he knows little more.) If the investigator succeeds in a Fast Talk or Oratory roll immediately after the townsman stops talking, saying something to the effect of "Bill who?", the townsman may be startled into saying "Bill Whittaker, naturally." Then he will get angry and refuse to speak further to the investigators.

A city map purchased in the town hall (copies are 25 cents each) shows an old road called Whittaker Road leading out of town toward Lake Superior. No Whittakers currently live in town, the city clerk repeatedly assures the investigators – even if they don't ask. A county map available at the county seat (costs 50 cents) shows that the road leads to the shore of Lake Superior, passing through a forest in which a farmhouse is located. No one at the county seat knows anything about the road or the Whittakers, and they all try to play down the quakes, fearing that tourists and immigrants might be frightened away.

The police station (roll Law or Debate to get information) has one document dated August 12, 1916, stating that Dollie Hackens, Buddy Perklette, and Maxwell Eisenstein were arrested for harassment on the accusation of one J.W. Whittaker, but Whittaker refused to press charges thereafter. If the investigators search for these people, they find that Dollie Hackens drowned in Lake Michigan two months later, that Buddy Perklette died of a heart attack in January of 1917 (Buddy was 24 years old), and that Maxwell Eisenstein was committed to the state madhouse in March, 1917, where he died raving in December of 1919. This latter information is available from the families of the respective victims, or at the coroner's office for Perklette and Hackens.

The office of the Winnemuck *Bee,* a local newspaper (roll Orate to get in) has back issues dating to 1910, when the paper was started. Before that, Winnemuck had no newspaper. A successful Library Search allows the user to find a paper dated August 15th, 1916, in which there is a letter to the editor signed by a Bill W. The long, rambling, confused letter accuses the good Winnemuck townsfolk of condoning the ruffians who are damaging his property, trespassing, and otherwise harassing him. He ends the letter by saying, "If these harassments end not, the entire township will be the worse for it. The minor things that have been happening up to now could grow worse, and I can promise you that my cries for justice will not be made in vain. I may leave, but never forever. Curtly yours, Bill W."

The Old Road

If the investigators go up Whittaker Road to the old farmhouse, things will happen. If they travel by car, after a rough mile or two, the lane gets too muddy for the auto, and the party has to walk through the woods. If the party rides horses, the animals refuse to enter the woods at all, so the investigators still have to walk. It is a four-hour walk to the farmhouse through heavy woods. If the investigators are in the woods at nightfall, whether they are traveling to or from the house, they can hear whistling howls coming from the west (see the section "Standing Stones," below).

The mud track of the road leads on from the farmhouse to the shore of Lake Superior, about a mile further.

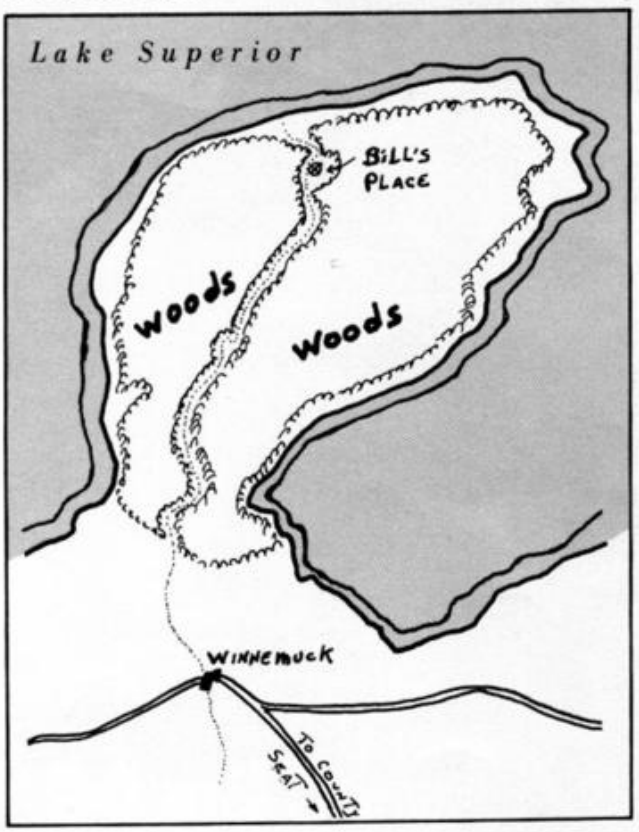
THE FARMHOUSE

The farmhouse has been abandoned since 1918. Thick shrubs grow right up to the front door. A stable is half fallen-in. All the shingles from the roof have blown off, and lay in the yard, and all the windows of the house have been broken. Three miserable acres of cleared ground behind the house are overgrown with saplings. An animal trail leads from the back yard of the house into the deep woods.

Inside the single-story house are three rooms. The living room has a small rock fireplace. A dead rabbit, its dessicated corpse twisted and convulsed as though it died in painful spasms, is on the kitchen floor. Old broken furniture is everywhere, and holes have rotted through some walls.

In a hole in one wall, the corner of a book can be seen with a successful Spot Hidden. If an investigator reaches through the cobwebs to grab the book, he is bitten by a black widow spider. If he ignores the sting and takes the book anyway, he is bitten again. If he immediately withdraws his hand after receiving the first bite, he is not bitten again. Several black widows live in the hole, and any violent attempt to kill them also ruins the book. When the character withdraws his hand, the spider is seen clinging to his hand or scurrying up his sleeve. A roll of DEX x5 or less dislodges it and it may then be easily stepped on. If the character fails the DEX roll, he is bitten again each round until his player succeeds in a Luck roll – then the spider is successfully dislodged and crushed.

Each black widow spider bit infuses a poison of potency 1D10 into the victim (for treatment, see the Treat Poison skill in the rulesbook). Match each bite's potency separately against the victim's CON on the resistance table. If the victim's CON is not overcome, he suffers only pain. The poison begins to take effect 1D3 hours after the investigator is bitten: he then undergoes abdominal cramps, difficult breathing, nausea, and so forth. Within an hour after the pain begins, he will no longer be capable of walking (remember that four-hour walk from the farmhouse to Winnemuck). If the poison damage is high enough to kill the victim, death ensues 3D10 hours after the bite. If the character survives, he instead completely recovers at that time. In any case, if the total poison potency adds up to less than the character's CON, he is not incapacitated and can walk again in 1D3+3 hours after the bite. Any loss of hit points from the poison is longer lasting, and the damage goes away only at the rate of one point daily. If the victim gets to a hospital within six hours, 12 points of poison potency are automatically purged from his body in addition to any Treat Poison attempts the investigators make.



The book hidden in the wall is a copy of the *Revelations of Glaaki*, standard English edition. The book's title is visible on its spine, and even a brief perusal informs the reader that this book may cost Sanity to read thoroughly.

THE STANDING STONES

The animal trail from behind the farmhouse winds several miles into the woods, finally ending at a clearing within which stand some megaliths and a stained cube-like rock (an altar) in the center. If the characters arrive here after nightfall, a ceremony is in progress. If the characters follow the whistling howl mentioned earlier, they also end up here.

In daylight, there is nothing grim here but the altar. A successful Zoology roll indicates that the stains are from blood, and that the charred, perforated, and scraped substance around the altar's base is cattle tissue; a successful Geology roll deduces (from the depth that the stone has been blood-soaked) that vast quantities of blood have been let here.

At night, the party is impressed by torches set all around the altar, and see a cow, tethered beside the stone, rolling her eyes in fright.

If the investigators arrive before night and wait for dusk, the priest spots them from his hideyhole and does not come out to set up torches or fetch the cow – but the ceremony starts just the same.

The ceremony consists of the aforementioned whistling howls, but at close range the investigators can pick out distinct words: "Ia, Ia, Shub-Niggurath, the Black Goat of the Woods with a Thousand Young! Iar' Mnarh'lu w'gah'-nagl thnarolo yoranalakh Sirrharie! Sirrharie! Ymrokh'nal noh'iklom! Noh'iklom raj'annigh! Ia! Ia! Shub-Niggurath! Thnarlo yoranalkah! The Goat! The Goat of the Woods! Accept now my sacrifices!"

A successful Listen roll tells the investigators that the chanting noise comes from behind the altar, where some strategically-arranged stones and a hollow in the ground make it impossible to see what is there without stepping into the clearing. If someone is foolish enough to walk into the open, the chanting stops and the woods become deathly silent. If the investigator goes to where he can see behind the altar, a robed figure leaps from the hollow toward the investigator's throat. If more than one investigator enters the clearing, the figure leaps at the one most heavily armed (shotguns, rifles, pistols in that order). The

priest's DEX is 17; unless the target's DEX is 17 or more and unless his gun is ready and aimed, the target investigator can fire only one shot before being mauled.

The priest (formerly Bill Whittaker) is a ghoul, as can be determined from the rags he wears, which still hold a watch with *"Bill" Whittaker* inscribed on it. Discovering this adds 1 percentile to Cthulhu Mythos knowledge, and costs 0/1D3 SAN.

If Bill is slain, his robe falls open and the investigators can get a good look at him (costing 0/1D6 SAN). If Bill is not slain, and manages to kill his victim, he leaps at a second investigator and so on until he is killed or until all the investigators are killed or else flee. If someone fires a shot at Bill while he is engaged in melee, a miss indicates that Bill's target has been hit instead, unless the firer succeeds in a DEX x3 roll. The fury of Bill's attack causes Bill and his entangled victim to roll all over the clearing.

In 1D6 minutes after Bill dies – or after the ceremony is completed without interference, the cow begins to bellow in terror. A horrible squishing noise is heard from the south. Tree branches snap, and finally a Thing lurches into the clearing. Investigators should have enough warning to avert their eyes if they wish. The Thing, a Dark Young of Sub-Niggurath, methodically squishes across the clear to stand in front of the altar. If the priest still lives, he comes out of hiding and slaughters the cow. Before the blood ceases to gush from the animal's neck, the Thing grabs the twitching bovine and seemingly sucks out its insides – leaving only a charred, perforated, scraped membraneous hide on the ground If the investigators try to interfere, or if the priest has already been slain, the Thing attacks the investigators.

J.W. (Bill) WHITTAKER, currently a ghoul priest

STR 18	CON 13	SIZ 12	INT 10	POW 15
DEX 17	EDU 10	HP 13	Move 9	

WEAPONS: Claws 50%, damage 1D6+1D4
Bite 50%, damage 1D6+1D4 + worries foe

NOTE: Bill gets two Claw attacks and one Bite attack each combat round. If he manages to bite an opponent, he hangs on and worries his victim. For further details, see rulesbook, p. 46.

ARMOR: none, but Bill takes only half damage from a gun of any sort.

SPELLS: Contact Chthonian, Summon Dark Young of Shub-Niggurath, Voorish Sign.

If the Thing is killed, it begins to melt almost immediately, and within half an hour is entirely gone except for dank vapors and a loathsomely-damp spot on the earth within which all the plants have been killed. No new plants will grow there for decades to come.

If the investigators simply flee when the Thing arrives, it does not follow them. However, the next week the investigators are attacked by a hunting horror, summoned by the Thing and sent after them. The hunting horror attacks at midnight. If the investigators are in a building, it tears off the roof or smashes in through a wall, and comes after them. If the investigators are separated, it goes after the largest group; if two groups are equal in size, it attacks the better-armed band. It can find the investigators no matter where they hide. If slain, the hunting horror melts just like the Thing, but its damp spot doesn't kill plants.

the Thing in the Woods approaches

THE THING FROM THE WOODS

STR 44	CON 23	SIZ 41	INT 16	POW 20
DEX 16	HP 33	Move 8		

WEAPONS: Tentacle (4 attacks per round) 80%, 4D6 damage + drains 1D3 STR permanently per round thereafter.

ARMOR: none. Most firearms do only 1 point of damage on a successful hit An impaling shot does 2 points of damage. Shotguns do minimum possible damage. Crushing or slashing weapons do full damage.

SPELLS: Call Shub-Niggurath, Shrivelling, Summon/Bind Hunting Horror, Summon Servitor of the Outer Gods.

SANITY: 1D3/1D20.

HUNTING HORROR

STR 28	CON 10	SIZ 43	INT 13	POW 16
DEX 14	Move 7/11 flying		HP 27	

WEAPONS: Bite 70%, 4D6 damage
Tail 90%, grapple and carry off (roll STR vs. STR to escape)

ARMOR: 9-point hide, and cannot be impaled.

SPELL: Call Azathoth.

SANITY: 0/1D10.

LATER ACTIONS

If the investigators kill neither the priest nor the Thing before leaving the area, a few months later they read in the newspaper that the quakes worsened, forcing most of the townsfolk to move. Those who stayed were killed when an enormous crevice swallowed what remained of the town. Only bare earth covers the site now. Each investigator loses 1D6 SAN.

If the investigators kill the priest, but not the Thing, and drive off the hunting horror, they either may return to the altar site (presumably better-prepared) and fight the Thing again, or they may wish to leave the area. If they leave, events progress as in the preceding paragraph. If they return to the altar for any reason, the Thing (which can see by means of the standing stones, using them to the same effect as we might a telephoto lens) sneaks up to a point where it can see them without being seen. This is easy enough in the dark, for the thing does resemble a tree. As it nears, the investigators smell it again – a foul, charnel odor – though they cannot see it nor pin-point its location. Then the Thing casts a 15-point Shrivelling spell at the best-armed investigator and follows this with a physical attack by the Servitor of the Outer Gods which it summoned up in the last few days. The Servitor looks like a rolling lump of tentacled matter.

THE SERVITOR

STR 13	CON 15	SIZ 22	INT 18	POW 16
DEX 19	Move 7	HP 19		

WEAPON: Tentacle (2D3 attacks per round) 45%, 2D6 damage each.

ARMOR: none, but only magic weapon can harm a Servitor of the Outer Gods.

SPELLS: Contact Cthulhu, Contact Nyarlathotep, Create Gate. This Servitor can summon byakhee and a Lesser Other God named Klajrakh by playing its flute. See the Servitor rules in the rulesbook, p. 56.

SANITY: 1/1D10

If the investigators kill the Thing, but not the priest, he calls another Thing from the Woods. Events proceed as though nothing had happened. So long as the priest lives, the altar and standing stones cannot be knocked over.

If the investigators kill both the Thing and the priest, they have saved the town. Congratulations are in order. They receive 1D20 SAN for the victory. If they also knock over the standing stones, the site becomes unusable and any Cthulhoid priests using it must perform long and complex purification rituals. This gives the investigators an additional 1D10 SAN, if they realize what they have done (a successful Cthulhu Mythos or Occult roll does this). If the investigators knock over all the stones, under the altar they find a series of stone steps leading into the earth.

THE STONE STEPS

The steps lead down 30 yards, ending in a small, hot chamber filled with bones and rotting meat. The stink is overpowering. A dark polished wooden stick is visible atop a bone heap. The rod is good-quality mahogany, about two feet long, and uncarved except for the tips which resemble grinning inhuman faces. The staff acts as a nightstick or small club in combat, and counts as a magical weapon against monsters such as Servitors of the Outer Gods. The staff has 20 hit points. Clinging to the underside of the staff are black widow spiders which try to bite the grasper. For details, see the "Farmhouse" section above.

A narrow, be-slimed tunnel leads from the bone chamber. Investigators hardy enough to follow it eventually come to a cross-tunnel, then another, then another, until there is danger of becoming lost. The keeper may invent whatever maze-like chart of twisting tunnels and tubes he pleases to entertain the players. If the investigators persist, after several hours of slime-tube crawling they emerge into a huge underground cavern thousands of feet beneath the surface of the earth. A soft red light from the walls illuminates the trembles and quivers of a colossal worm-like slimy monster. Impaling the monster through the middle of its back is a huge transparent crystal upon which is etched the Elder Sign. Anyone familiar with chthonians recognizes this being, of an immensity rivaling the fabled Shudde M'ell. Everyone seeing this horror loses 1D3/1D20 SAN.

The shuddering mass before them is obviously incapable of aggressive action, though it is equally obviously not fully dead. Some of its tentacles have fallen from its body and lie twitching on the cavern floor. Flaps of tissue have torn away from the monster's body and ooze pools of ichor. Even walking across the cavern is obviously unhealthy.

If the investigators try to free this monster, they must somehow transport a heavy crane and equipment down through the slime tunnels into the cavern. With the crane, they can slowly pull out the impaling crystal (which weighs over 30 tons. Once this is completed, the monster beings to heal from its wounds – a process visible immediately but taking several weeks to complete. Once it is healed, a monster with the power and malignity of Shudde M'ell tself will be unleashed on the world. All participating investigators automatically lose 1D20 SAN for doing this. The freed monster shows neither gratitude nor benevolence for the investigators for its release, and will try to kill them if they come near.

The monster is immune to any damage which the investigators can wield. Blasting it with dynamite, flame, or bullets opens up holes or severs small tentacles, but cannot kill the horror.

The investigators should be able to deduce that the priest and his Thing were attempting to free this creature from its state of undeath, presumably by deactivating or removing the enormous impaling crystal. If the investigators do realize this, each gains 1D10 SAN for the knowledge that they have foiled this terrible plot and that the now partially-alive creature will probably return to a comatose state, now that its priest-factotum is out of action.

New Mythos Deities, Races, and Monsters

by Sandy Petersen

BAST, Goddess of Cats (Outer God)

DESCRIPTION: Bast is represented as either a cat or as a woman with a cat's head. In ancient Egypt, she was often shown with a sistrum in her right hand, an aegis surmounted with a lion's head in her left hand, and a small bag slung over her left arm. She is also called Bastet or Ubasti.

Bast is one of the Elder Gods, though she seems to be a lesser one. She may have dominion only over Earth and its dreamland, for the cats of Dreamland's Jupiter are inimical to Earth's cats.

Lovecraft himself loved cats, and it is only proper that the Cat Goddess have a position of importance.

CULT: She was the goddess of the ancient Egyptian city of Bubastis. Her cult eventually came to Italy, and evidence of Bast worship has been found in major Roman cities, including Pompeii.

When she was actively worshiped, she was both a deity of the home and a lioness war goddess. Her worshipers always regarded her affectionately. Her cult seems not to have survived among humans, but probably she does not care: all cats doubtless worship her in their savage hearts.

A person managing to contact her, and to gain her good graces by performing unguessable pleasing acts, may gain the ability to communicate with cats, or to transpose his or her soul into the body of a cat.

NOTES: Like the other Elder Gods, Bast rarely takes action, though perhaps she could be summoned in a ceremony employing one of her many surviving statuettes. On rare occasions she may take action against a person who is remarkably cruel to cats. Then she likely acts through her feline minions. If they cannot solve the difficulty, she may come personally. She always appears with an entourage of large, sleek cats, mostly housecats, but including at least one lioness, tigress, or other big cat.

If Bast must fight, she generally sends her cats into battle. If she must participate, she can transform one or both of her delicate arms and hands into the tawny forelimbs of a lioness and swipe with them.

Bast can attack twice a round, using both claw and bite. Her claws and bite ignore any and all armor her opponent possesses, and always draw blood. A wound made by her continues to bleed, costing the victim one hit point on each succeeding round until the wound is bandaged (successful First Aid), fully regenerated, or magically healed.

BAST, Goddess of Cats

STR 48	CON 25	SIZ 12	DEX 45	APP 21
INT 35	POW 30	HP 19	Move 40	

SKILLS: Dodge 300%, Hide 100%, Sneak 100%.

WEAPONS: Claw 100%, 1D8+3D6 damage
Bite 100%, 1D10+3D6 damage

ARMOR: no natural armor, but note her Dodge skill and her spells entry below.

SPELLS: at will, Bast can command all felines, anywhere in the world. She can summon any number of cats to her aid, but they must travel normally to get to her.

Bast can heal damage caused to herself or to her cats by expending a magic point per point of damage.

Bast can dodge attacks agains her and still attack successfully. She must apportion her Dodge skill percentiles among her assailants. She can Dodge bullets or other missiles, but her Dodge skill is halved against such attacks.

SANITY: there is no loss of SAN for viewing Bast.

DAOLOTH, The Render of the Veils (Outer God)

DESCRIPTION: The statuette of Daoloth was "...not shapeless, but so complex that the eye could recognize no describable shape. There were hemispheres and shining metal, coupled by long plastic rods. The rods were of a flat grey color, so that he could not make out which were nearer; they merged into a flat mass from which protruded individual cylinders. As he looked at it, he had a curious feeling that eyes gleamed from between these rods; but wherever he glanced at the construction, he saw only the spaces between them. The strangest part was that he felt this was an image of something *living* – something from a dimension where such an example of abnormal geometry could live. As he turned to speak ... he saw out of the corner of his eye that the thing had expanded and occupied almost the whole side of the room – but when he swung back, the image, of course, was the same size. At least, he was sure it was – but Gibson could not even be sure how high it had originally been."

– J. Ramsey Campbell, "The Render of the Veils," in *The Inhabitant of the Lake.*

CULT: Daoloth's astrologer-priests can see the past and future, and perceive how objects extend into the last dimension. They gain the power to travel into other dimensions and to see other types of reality. Daoloth does not appear to be particularly malign. He is currently worshiped in Yuggoth and other alien worlds, and does not seem to have much of an earthly cult.

NOTES: Daoloth's presence causes disaster among humankind. If he is not carefully held inside a circle of Elder Signs or other magical binding, his form expands and engulfs anyone nearby. Those engulfed by Daoloth are immediately sent to distant and dismal worlds and dimensions, from which they rarely return. Seeing Daoloth is also disastrous, for the human eye attempts to follow the god's outline, and that speedily causes madness.

Daoloth's human cultists summon the god only in absolute blackness. Daoloth moves unconventionally, either by expanding his shape or by slipping through dimensions. He expands at 8 meters radius per round, and can continue expanding until he reaches the size he wants.

DAOLOTH, The Render of the Veils

STR N/A	CON 100	SIZ varies	INT 50	POW 70
DEX 30	HP 100	Move 8		

WEAPON: Engulf, automatic success, sends victim to other plane.

ARMOR: none, but anything striking or penetrating Daoloth is transported to another dimension. Magical spells might do harm.

SPELLS: has all spells dealing with seeing or traveling to other worlds, planes, and dimensions.

SANITY: 1D10/1D100 first round god is visible; in succeeding rounds automatically lose 1D10 SAN while Daoloth is visible.

GLAAKI (Great Old One)

DESCRIPTION: "From an oval body protruded countless thin, pointed spines of multicolored metal; at the more rounded end of the oval a circular, thick-lipped mouth formed the center of a spongy face, from which rose three yellow eyes on thin stalks. Around the underside of the body were many white pyramids, presumably used for locomotion. The diameter of the body must have been ten feet at its least wide....long stalks [were] twisting above it....[the] shape towered, pulsing and shaking with deafening vibration....a spine stiffened toward [a victim]."

– J. Ramsey Campbell, "The Inhabitant of the Lake."

CULT: Glaaki (*GLAH-ki*) heads a particularly loathsome cult in which most members are undead slaves. Glaaki currently dwells at the bottom of a lake in New Britain from whence it summons new members to its cult by a "dream-pull" – sending hypnotic dreams to potential initiates. Glaaki is weak now, and without the strength drawn from the initiation process, it cannot send the dream-pull any distance. But whenever someone comes to live nearby it can send the dreams, or it can dispatch its undead members to capture and bring new initiates.

NOTES: Glaaki's dream-pull can be used for many purposes, but the main use is to draw victims to the lake for initiation. The victim's chance to be overwhelmed by the dream is equal to Glaaki's magic points minus the victim's magic points on 1D100. For each half-mile of distance between the victim and Glaaki's lair, add 1 magic point to the victim's total for the effect of this calculation. Glaaki can try once per night, for as many nights as desired.

In the initiation ceremony, the novice stands on the lakeshore while Glaaki rises from the deep. Glaaki drives one of its spines into the victim's chest and then, on the next round, injects a fluid into the victim. Normally the spine kills the human victim. The spine detaches from Glaaki, and from it grow protrusions through the victim's body. When growth is complete (in a night or two), the spine drops off, leaving a livid spot which does not bleed and from which emanates a network of red lines. The victim is then an undead slave.

If the damage from the spine fails to cause enough damage to kill the victim before the fluid is injected, the victim becomes an undead horror, but is not subject to the will of Glaaki. If possible, Glaaki has its servants capture such an individual and hold him while it drives another spine into him to cause proper servitude. If the victim manages to break off the spine during the round in which he is stabbed and before the fluid is injected, he dies anyway but does not become an undead slave of Glaaki. In the rare instance that the spine does not cause enough damage to kill the victim, and is broken off before the fluid is injected, the victim can remain a normal human being. Glaaki's undead slaves usually hold novices tightly to prevent them from breaking off spines prematurely.

GLAAKI

STR 40	CON 60	SIZ 90	INT 30	POW 28
DEX 10	HP 75	Move 6		

WEAPON: Spine, 100%, 7D3 damage

ARMOR: each spine has 4 points of armor and 6 hit points; Glaaki has 40-point integument.

SPELLS: Glaaki knows most spells, and gladly teaches them to his worshiper-slaves.

SANITY: 1D3/1D20 SAN loss.

SERVANTS OF GLAAKI (Lesser Servitor Race)

DESCRIPTION: "*...a hand came scrabbling out to lever it up!* ...it was the hand of a corpse – bloodless and skeletal, and with impossibly long, cracked nails...."

–J. Ramsey Campbell, "The Inhabitant of the Lake," in *The Inhabitant of the Lake.*

NOTES: The slaves of Glaaki are the undead things created by his spines. They share Glaaki's memories and become almost a part of it, though they can still perform many individual actions. At first they look human enough, if stiff and corpselike, but with the passage of time they begin to wither and look like the undead monsters they are. After six decades of this half-death, the slaves of Glaaki become subject to the Green Decay if subjected to too-intense light, such as daylight. The Green Decay causes rot to begin on the spot, destroying them within a few hours.

SLAVES OF GLAAKI

characteristics	*average*
STR 3D6	10-11
CON 3D6 x2	20-22
SIZ 2D6+6	13
INT 2D6+6	13
POW 3D6	10-11
DEX 1D6	3-4
Hit Points	17
Move	5

weapon	*attack%*	*damage*
Grapple	20%	special
Sickle	40%	1D6+1

ARMOR: none.

SPELLS: retains all known when alive, plus any new spells taught by Glaaki.

SANITY: seeing a servant of Glaaki costs no SAN if the servant is new and has a still-living appearance. If the servant is older and has withered into its living-corpse aspect, an investigator loses 1D8 SAN if a Sanity roll fails, and 1 SAN even if it succeeds. Seeing a servant of Glaaki that has died from the Green Decay costs 1D10 SAN if a Sanity roll fails, and 1 SAN if the roll succeeds.

INSECTS FROM SHAGGAI (Shans) (Lesser Independent Race)

DESCRIPTION: "At last a shape appeared, slapping above the ground on leathery wings. The thing which flew whirring towards me was followed by a train of others, wings slapping the air at incredible speed. Even though they flew so fast I could, with the augmented perception of terror, make out many more details than I wished. Those huge lidless eyes which stared in hate at me, the jointed tendrils which seemed to twist from the head in cosmic rhythms, the ten legs, covered with black shining tentacles and folded into the pallid underbelly, and the semi-circular ridged wings covered with triangular scales – all this cannot convey the soul-ripping horror of the shape which darted at me. I saw the *three* mouths of the thing move moistly, and then it was upon me."

– J. Ramsey Campbell, "The Insects From Shaggai," in *The Inhabitant of the Lake.*

NOTES: The insect-beings from Shaggai (the Shans) are now a fugitive race. Shaggai itself was destroyed by a great cosmic catastrophe, but many of the Shans escaped in temples made of an indestructible strange gray metal, which they caused to teleport to other worlds. Earth's atmosphere contains some component which prevents them from teleporting away once they arrive here, and also keeps the insects from flying any great distance.

The insect-beings never feed, as they live by photosynthesis, and so are free to spend their time in decadence and in aesthetic enjoyment of abnormality, and in torture of their many slave-races. Shans are extremely long-lived, taking centuries to reach adulthood. The insects are scientifically advanced, and have many weapons and devices which operate by focused mind-power (magic points).

The Shans worship Azathoth with many complex rites and systems of torment, and each of their temples holds the living Azathoth inside. Though there are many temples each so-containing, there is but one Azathoth.

The insect-beings now dwelling on Earth have brought with them certain beings from the planet Xiclotl as slaves and guards. At one time they ruled a human witch-cult dedicated to finding sacrifices for Azathoth.

Shans are parasitic and not wholly material. One of these pigeon-sized creatures can fly right through human tissue into the target's brain, wherein it crawls about and reads its host's memories, affects target thought-processes, and injects specific memories and ideas of its own. During the day, the insect is not active within the brain, leaving the victim to do more or less as he pleases. But at night the Shan wakes, and begins to implant memories. It can 'read in' SAN-destroying sights which the insect has witnessed, or riddle memory-fragments to entice the victim into performing certain actions. Eventually the host is so hypnotized that he gladly helps the Shans. But often such progressively-increasing control causes the target to go mad, and thus become an unsuitable host.

INSECTS FROM SHAGGAI (SHANS)

characteristics	*average*
STR 1D3	2
CON 1D3	2
SIZ 1	1
INT 3D6+6	16-17
POW 5D6	17-18
DEX 2D6+24	31
Hit Points	2
Move	4/40 flying

WEAPONS: Meld, 60%, progressive control after insect enters brain of target

Nervewhip, 50%, special damage – see just below

The nervewhip is a small device which projects a chattering line of pallid light. When the light strikes a target, the insect matches its magic points against the target's magic points. If the insect wins, its victim is completely overcome by agony, and can do nothing but writhe on the ground until the whip is turned off. If the insect fails to overcome its victim, he is still pained, and his player must subtract 20% from all skill levels for 24-minus-CON hours. The target's magic points must be matched against the insect's each round until he succumbs to the pain or the nervewhip is turned off.

ARMOR: none. These vulnerable insects use their scientific and pyschic skills to protect themselves.

SPELLS: roll 1D20 and match the roll against the insect's INT. If the roll is less than or equal to the insect's INT, that many spells are known by it. Call Azathoth is the most common spell.

SANITY: 0/1D6 SAN loss.

BEINGS FROM XICLOTL (Lesser Independent Race)

DESCRIPTION: "I had almost collided, I thought, with a metallically grey tree...about sixteen feet high with very thick cylindrical branches. ...the trunk divided into two cylinders near the ground, and the lower ends of these cylinders further divided into six flat circular extensions. This might merely have been a natural distortion, and such an explanation might also have accounted for the strange arrangement of the branches in a regular circle at the apex of the trunk; but I could reach for no natural explanation when those branches nearest me suddenly extended clutchingly in my direction, and from the top of what I had taken for a trunk rose a featureless oval ... an orifice gaping at the top."

– J. Ramsey Campbell, "The Insects From Shaggai," in *The Inhabitant of the Lake.*

NOTES: These carnivorous aliens come from the planet of Xiclotl *(zye-KLOT-l)*. The Xiclotlans are enslaved by the insects from Shaggai *(shag-GAI)* for their great strength and feeble intellect, and are used as brute laborers.

On their home world, the Xiclotlans worship a legendary species of plant-creature, periodically voluntarily sacrificing themselves to these plants.

Xiclotlans can simultaneously use all six of their tentacles in combat. Each tentacle does damage equal to half the creature's damage bonus. Anyone struck by a tentacle not only takes damage, but must successfully resist with his STR against the being's STR or he is firmly grasped and lifted to the being's mouth on the next round. The being can thus swallow one creature a round, but cannot swallow anything larger than one-third its SIZ; naturally a Xiclotlan tears into pieces those entities too large to swallow. Each round after a living creature is swallowed, it takes damage equal to its devourer's damage bonus. After the being has eaten prey of total SIZ equal to the Xiclotlan's own SIZ, the Xiclotlan becomes satiated and can no longer swallow prey, though it can continue to fight.

BEINGS FROM XICLOTL (XICLOTLANS) (Lesser Independent Race)

characteristics	*average*
STR 6D6+30	51
CON 3D6+24	34-35
SIZ 4D6+30	44
INT 2D6	7
POW 3D6	10-11
DEX 4D6	14
Hit Points	40
Move	8

weapon	*attack%*	*damage*
Tentacle	50%	5D3 + grasp
Mouth	automatic	swallows whole – does 5D6 damage per round thereafter

ARMOR: 8-point hide

SKILLS: Hide 60%, Sense Hidden 50%, Sneak 60%.

SPELLS: these creatures normally know no magic.

SANITY: 0/1D6 SAN

Valley of the Four Shrines

by Bob Heggie

INTRODUCTION

Whilst reading through the *Unausprechlichen Kulten* (or other appropriate arcane book chosen by the keeper), one of the investigator discovers that an endpaper of the book has come loose. As he fumbles around trying to find some glue, a few papers fall out from behind the loose end. One sheet is a map, and the rest compose part of a personal journal in German. If the investigator succeeds in a Read German skill roll or has the paper translated by an expert, the keeper should hand the player a copy of the Fragment from the Journal of Mannheim Dorffman.

Keeper's Information

The map and journal are both by the German explorer and archaeologist Mannheim Dorffman. They record his journey up the Aruwimi River, a tributary of the Congo River, in the northeast Belgian Congo. Dorffman came across and mapped the site of an ancient city of the Great Race of Yith, located where the lake stands now. For unguessable purposes, the Great Race also set up four buildings dedicated to four of the Great Old Ones at this site. Perhaps these buildings were for communicating with the Great Old Ones? Or for worship? Or for study? Or for some ultracomplex experiment? Whatever the reason, guardians were placed within the buildings (henceforth often called "shrines"). The guardians were made immune to the passage of time, and were programmed to awaken at need and to maintain the shrines over the passage of millions of years. Because of the periodic efforts of the guardians, the city and the shrines have not been completely overwhelmed by natural forces. The guardians engage in a century of frenzied maintenance every 10,000 years or so; cleaning dirt away, damming up rivers, and poisoning encroaching jungle. The last such maintenance session occurred 8,000 years ago.

When the doom of the Great Race descended, the city was pulverized by monstrous flying polyps and the deep caverns under the city, which the Great Race had been building for many years, collapsed. The maintenance efforts of the shrine guardians kept the city intact for millions of years, but have gradually been overwhelmed by time, and the city is now only ruins under the large lake. Stone columns and bits of rubble lay about the lake shore.

The entrance to the valley, symbolizing Cthulhu's head, was carved by humans in 12,000 B.C. The native village has remained relatively unchanged since that time.

GETTING THERE

To get to the Belgian Congo, the characters must take a liner to Capetown, South Africa. From New York, the trip costs about $500 ($1500 for first-class passage) and takes 12 days.

From Capetown, they must take a clipper to Banana (at the mouth of the Congo). A boat leaves for Banana every day, but the investigators may wish to stay in South Africa for a few days to purchase safari equipment unavailable in Europe or North America. The trip from Capetown to Banana costs 16 British Pounds (about $77) and takes 9 days.

The recognized money in the Belgian Congo consists of Belgian Francs (Bf), which are worth approximately 7 cents each. The investigators would do well to change all their money into Bf in Banana, because in the interior it will prove extremely difficult to change their money. Most of the natives and traders recognize only Bf, and take neither U.S. dollars nor British pounds.

A riverboat runs from Banana to Matadi, 83 miles upriver. The boat leaves every other day, takes a day to reach Matadi, and costs Bf 50 for a white passenger and Bf 15 for a "coloured" passenger (who must ride on the deck).

Between Matadi and Leopoldville are a series of eighteen major falls or cataracts, making the Congo river quite unnavigable for the next hundred miles. Thus, to reach Leopoldville the investigators must take the railway, hire an airplane, or hire an automobile. The train costs Bf 40 per white passenger one-way to Leopoldville and takes six hours of boring, humid riding. There is only one pilot in Matadi—Paul Steers, an Englishman who charges 420 Bf

A Fragment from the Journal of Mannheim Dorffman

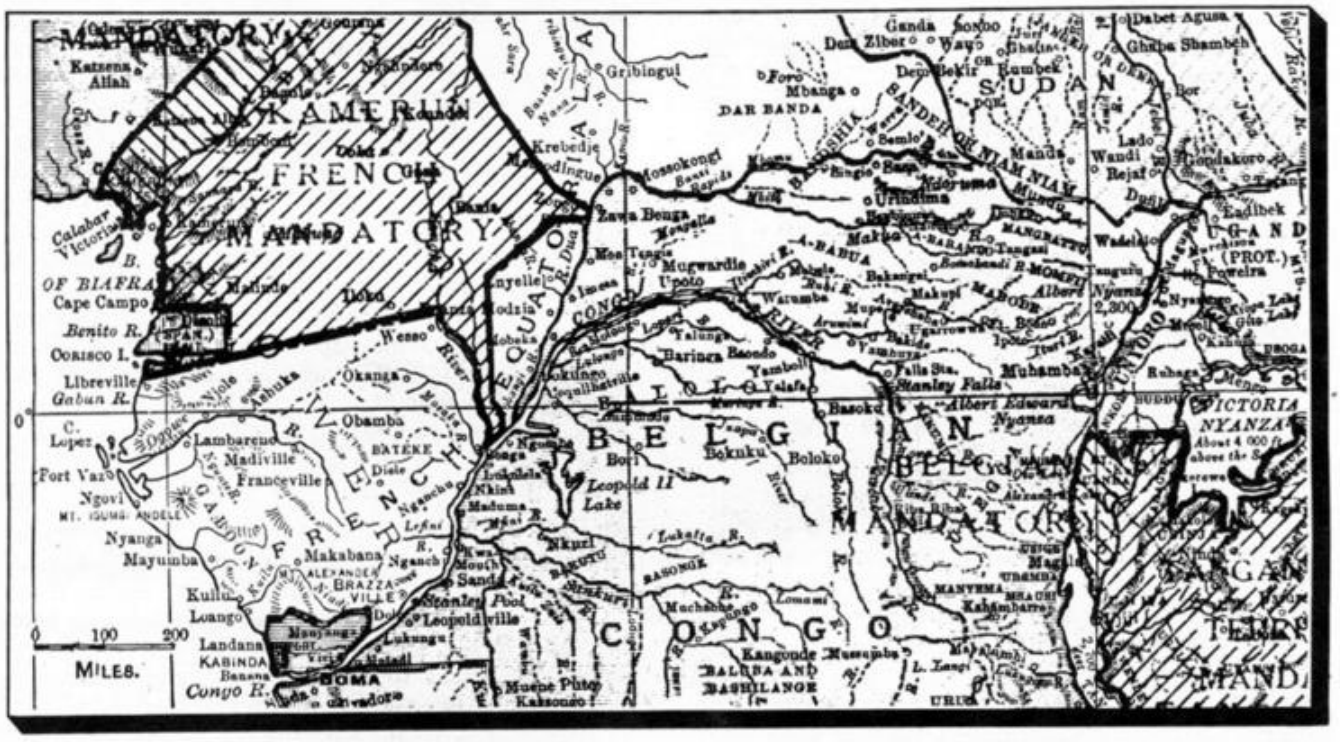
18 September, 1907
We completed the rest of the journey up the Congo without incident. We are stopped at Bosoko village for a short time, giving me a chance to talk with the missionary here. I found no more information here about the treasures we sought. We have hired a guide, a local hunter, and a boat to take us up the Aruwimi.

2 October, 1907
The river trip was uneventful and we met many friendly villagers offering both food and shelter. We are now at Itiri village where we plan to abandon our boat and continue inland afoot. Itiri's chief says he will keep the boat safe for us. We leave tomorrow.

18 October, 1907
On the 16th, we encountered a band of native warriors. Our guide told us they were from Gykunga village. We came to this village to meet and to gift their chieftain. We plan to remain for some time.

10 December, 1907
We have remained several weeks in Gykunga village, long enough to teach their witch-man — a clever rascal — a little German. He has told us about an ancient path leading up into the mountains that supposedly goes to the Valley of the Gods. We leave tomorrow.

16 December, 1907
The trail was quite close to Gykunga village, and we reached it almost immediately. As we broke out of the jungle and onto the rocky foothills, our guide noticed a complete absence of wildlife, no birds in the sky, no animals anywhere. After six hours of travel, the path led to the mouth of a large cavern. The superstitious natives dropped their burdens and ran. We sent the guide to calm and bring back the bearers and we examined the carving around the cave mouth. Neither Mr. Steers nor Mr. Utealic know what the statue represents. It is Great Cthulhu, and the cavern opens where his gaping maw should be. I am keeping this information to myself.



Players' Information

At the Basoko Catholic Mission: any investigator who is a Catholic clergyman can freely inspect the mission's records. Other investigators can do so only by means of a successful Oratory. Catholic laymen can add 20 percentiles to their Oratory skill for this purpose. In any case, once admission is granted, a successful Library Use is needed to find the pertinent records.

The records state that on 18 September, 1907, an exploration party consisting of Mannheim Dorffman (a German), Geoffrey Steers (an Englishman), and Stefan Utealic (a Russian), came to the mission in search of a native legend about a hidden valley somewhere near Lake Albert. Three days later, they departed upriver, taking with them a native guide and 10 bearers. None of the Europeans belonged to the Roman Catholic church.

On 17 January, Dorffman and the guide returned alone. The guide was injured and mad with fever and remained at the mission to recuperate. Dorffman stayed overnight and left the next day. Three days later, the guide died, screaming about the bearers having been killed by corpses.

Interrogating the Natives: by handing out gifts worth Bf 10-30 total, and speaking Swahili, the investigators can question the natives. Or "Boomerang" Bob can do it for them. All of them know legends of the hidden valley and know that it belongs to bad gods. Only the gods and the dead can enter it. Even the natives hired as bearers warn their employers that they will not enter the valley proper, though they will carry goods right up to its lip.

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per trip and can fit up to five passengers plus baggage in his airplane at one time. The flight takes about two hours. If the investigators take a car or bus, the trip costs Bf 100 and takes two days, stopping at night at a native village half way.

From Leopoldville to Basoko the investigators may take a rather dubious-looking riverboat or hire a guide to drive overland. By boat the trip winds through bogs, around miles of jungle, and takes Bf 540 and nine days. The trip is completely safe by riverboat, though crocodiles and other interesting sights are visible en route.

Driving, the journey takes seven days and costs Bf 280. There is a 5% chance per day that a dangerous encounter of some kind takes place.

Basoko Village

Basoko is a major native village at the fork of the Congo and Aruwimi rivers. The only whites in Basoko are two nuns and a priest at the Catholic mission and a white guide named "Boomerang" Bob Jones. The mission has records of many local native legends.

"Boomerang" Bob is an expert hunter and tracker. He charges 700 Bf per day, and his employer must pay all expenses incurred. He has lived along the Congo river since the time of the Congo Free State and knows its peoples and its customs quite well. The characters might try to talk his asking price down, but he is good at bargaining.

"BOOMERANG" BOB JONES, English Citizen

STR	12	CON	15	SIZ	13	INT	12	POW	17
DEX	15	APP	11	EDU	10	SAN	87	Hit Pts	14

LANGUAGES: Read English 59%, Read French 30%, Speak French 82%, Speak Swahili 76%, Speak Yalulema, Soko, Kusu (all common Aruwimi river basin languages) all at 50%

SKILLS: Boat 66%, Climb 71%, First Aid 88%, Hide 82%, Jump 79%, Listen 73%, Mechanical Repair 75%, Occult 41%, Sneak 93%, Spot Hidden 90%, Swim 70%, Throw 61%, Track 94%, Treat Poison 52%, Zoology 83%

WEAPONS: elephant gun 73%, 2D8+4 damage
12-gauge shotgun 80%, 4D6/2D6/1D6 damage
revolver 67%, 1D10+2 damage
bush knife 53%, 1D6+2+1D4 damage

Whether or not the investigators hire "Boomerang" Bob, they need to decide how to progress further. If they decide to go upriver, "Boomerang" Bob can obtain a boat with an engine for Bf 1400. This boat can carry up to 6 people and their supplies, but is not too fast. If the investigators do not hire "Boomerang" Bob, they can try to purchase the boat from its owner, but the starting price is Bf 2500, and a successful Bargain roll in Swahili is needed to get the owner to even consider dickering. A canoe without an engine can be purchased for only Bf 100 or so, but is harder to paddle upstream.

Going overland from Basoko is extremely difficult—the route leads through the heart of the jungle. Whether the investigators decide to proceed overland or by boat, they will need bearers. "Boomerang" Bob Jones can find bearers at a moment's notice for Bf 10 per day per bearer. If the investigators do not hire "Boomerang" Bob, they need to bargain with the bearers themselves—the starting price is Bf 60 per day per bearer.

Up the Aruwimi

The Aruwimi river, one of the largest tributaries of the Congo, flows straight through the middle of the densest part of the Congo equatorial jungle. From Basoko to the Yambuya rapids is 90 miles, and takes 3 days by motorboat (5 days by canoe). The boat must be portaged around the Yambuya rapids, which takes a day of walking. Once past the Yambuya rapids, the river trip takes 8 more days (14 days by canoe) to reach Itiri. Each day of travel gives a 10% chance of a dangerous encounter.

If the investigators are so foolish as to travel by foot to the Yambuya rapids, the journey takes about 20-30 days of travel through dense jungle, assuming they do not get lost *en route* (a good guide negates this possibility). Each day gives a 10% chance for an encounter. After traveling for a while through the jungle, the party may regret their decision and attempt to find a village where they can buy a canoe. It takes 2-3 days of searching along the river banks to find a village.

Many of the natives dwelling along the banks of the Aruwimi are pygmies. The remainder are Bantu negros. Most of the natives are friendly, though hostile ones sometimes raid from more remote parts of the jungle and unfriendly Arabs from the East Coast still occasionally cause trouble.

The natives gladly will trade food to the investigators in return for trinkets, guns, blankets, and other goods. They expect no payment for providing a night's lodging, but appreciate gifts. Bearers can be hired at the usual prices, but pygmies will not serve as bearers. The Bantu blacks along the Aruwimi have all heard of the Valley of the Gods, and none will agree to enter. The pygmies think that the stories about the Valley are rank superstition, and don't believe a word of it, but never voice this opinion in the presence of a Bantu.

Itiri Village

At Itiri, the investigators are greeted by many friendly natives and the village headman. All the villagers are Bantus, though a few pygmies are usually visiting at any one time. The natives of Itiri speak Kusu, but their headman also speaks Swahili and even a little French. The natives are willing to offer food and lodging, trade, or perform any reasonable task for the investigators.

A railroad passes through Itiri and a trestle passes over the Aruwimi here. The railway starts in Stanleyville 150 miles to the southwest and passes towards East Africa to the northeast. The train normally stops in Itiri only to take on water. It is often delayed, as it passes through fairly dense jungle at times.

The naives of Itiri know no more about the Valley of the Gods itself than do any other Aruwimi dwellers. However, they do know the location of a village near that valley. This village is called Gykunga. The people of that village are of a different tribe—not Kusu—and are quite aggressive, though they haven't raided Itiri's farms for years. Maybe the Arabs have killed them all?

The investigators need to go overland from here on in. The Aruwimi is impassible past Itiri, due to numerous cataracts. If the investigators wish, they may leave their boat with the village headman. The headman always refuses to take on such a responsibility at first, but will finally agree to guard the boat if provided with a valuable

gift, such as a firearm, a box of matches, etc. Cash is worthless this far in the jungle.

The overland trip from Itiri to Gykunga takes two weeks. Each day gives a 20% chance of an encounter.

Flora and Fauna of the Congo Basin

As the investigators travel up the Congo, they will see a weird and wonderful collection of jungle animals and plants. As the keeper, you should describe the surroundings to the players, to feed and excite their imaginations.

The dominant type of plant is the tree, of course. Everywhere there are huge trees, towering 150 to 200 feet above the investigators' heads. Mahogany, teak, ebony, bamboo, and dozens of other types of tree stand on the rivershore. The second most obvious plants are the ubiquitous lianas, long vine-like growths which rope their way up the sides of trees. The rubber liana is economically valuable, and the investigatros may see a rubber plantation or two from the boat. Mosses, lichens, and orchids hang from tree limbs. A thick smell of rotting vegetation is everywhere. Aloes and ferns with 12 foot fronds squat in the dense underbrush, which reaches 15 feet high. Many types of fruit trees dot the forest, especially near villages The investigators are certain to see banana trees cotton plants and coffee bushes. In the river itself grow papyrus reeds Any investigators with the Botany skill are to be amazed and fascinated. Let them attempt one or two Botany rolls to identify interesting plants, amuse the party and receive a skill check.

The animals are less prominent, but not less omnipresent. Small carnivores such as civets, which resemble skunk-house-cate hybrids, and servals, sleek ocelot-like felines, hunt their prey. Chimpanzee troups and brightly-hued colobus monkeys scamper through the branches. Honey badgers, elephant shrews, and tiny tusked antelopes lurk in the underbrush. If the investigators are very lucky, they might sight a rare okapi coming to drink in the upper Aruwimi. Hippos are common everywhere, and manatees can be seen in the lower Congo. The shrieks of parrots split the air. Storks, Ibises, fishing eagles, mosquitoes, centipedes, mosquitoes, spiders, mosquitoes, and beetles abound. A Goliath beetle, as big as two clenched fists, might buzzingly blunder into the boat and surprise the expedition. A rock python might be seen basking on the shore – these snakes reach 25 feet in length. Zoologists should get skill checks too, just like the botanists.

GYKUNGA

The expedition automatically encounters a band of Gykungans a day before reaching the village, unless they have already done so. The Gykungans respect firearms greatly, and it would be wise for the investigators to brandish their guns in a non-aggressive fashion. Though the Gykungans have no firearms themselves, they believe that with a determined effort and willingness to accept losses, they can slaughter any white-man expedition, no matter how heavily armed, and this attitude is quite obvious. The Gykungans consider themselves to be top dogs here. They demand tribute and gifts from the expedition if they are approached in a friendly manner. If they are not so approached, they either attack or hide, depending on how numerous and well-armed the expedition is. The Gykungans speak Soko, but every band of Gykungans has at least one Swahili speaker.

If the investigators wisely befriend the Gykungans, they are escorted to the village to meet Morodo, the tribal chief. There the investigators' tribute is laid before the chief's feet, and he assesses its worth to his tribe (weapons, especially guns, are of the greatest value; food is of the least worth–the Gykungans have plenty of food). Depending on the nature of the tribute and the keeper's decision, Morodo has either a favorable or unfavorable reaction to the investigators. If an investigator succeeds in a Psychology roll, he can tell when Morodo is displeased and react by offering more gifts before Morodo makes his displeasure officially known.

If the tribute is small and of non-valuable items, the expedition is ordered to leave the tribal lands. If the tribute is large or of valuable goods, they are permitted to stay. If the tribute is extravagant, Morodo orders a feast in the investigators' honor.

The most important tribespeople to the investigators are Morodo the chief and Ngakaga the witch-doctor.

Chief Morodo (38 years old)

Morodo is not only quite a wise chief, he is the most ferocious warrior of the tribe. Although he has respect for alien warlords (in which category he places the expedition's leader), he is easily provoked. His steel bowie knife was given to his father by Mannheim Dorffman.

STR	17	CON	15	SIZ	18	INT	13	POW	13
DEX	14	APP	9	EDU	2	SAN	72	Hit Pts	17

LANGUAGES: Speak Swahili 82%, Speak Soko 90%

SKILLS: Boat 96%, Climb 81%, Hide 92%, Jump 69%, Listen 84%, Sneak 83%, Spot Hidden 84%, Swim 90%, Throw 97%, Track 100%

WEAPONS: spear 54%, 1D8+1+1D6 damage
thrown spear 99%, 1D8+1+1D3 damage
club 83%, 1D10+1D6 damage
bowie knife 70%, 1D4+2+1D6 damage
shield parry 87%, blocks 12 points damage

Ngakaga the Witch-Man (52 years old)

The witch-doctor of the Gykungas is a cold and calculating man. He would like nothing better than to be absolute ruler of Gykunga. If the expedition stays for over a day at the village, he will approach them at night to enlist their help in overthrowing Morodo the chief. In return, he can help the expedition by giving them powerful magic. He offers a fetch stick and the magic bad-corpse dust.

Ngakaga is only interested in taking over the tribe, and wants nothing else from the investigators. Once he has accomplished his dream, he may be amenable to other bargains with the investigators.

Ngakaga was the witch-man when Dorffman's expedition passed through. He learned his German and obtained his fine steel knife from the German explorer.

STR	9	CON	13	SIZ	16	INT	18	POW	15
DEX	12	APP	7	EDU	5	SAN	62	Hit Pts	15

LANGUAGES: Speak German 20%, Speak Swahili 75%, Speak Soko 90%

SKILLS: Bargain 63%, Cthulhu Mythos 17%, Diagnose Disease 84%, First Aid 95%, Hide 77%, History (local) 100%, Occult 90%, Oratory 69%, Psychology 83%, Sneak 38%, Treat Disease 91%, Treat Poison 97%, Tribal Law 99%

WEAPONS: bowie knife 52%, 1D4+2+1D4 damage

SPELLS: Create Bad-Corpse Dust, Create Fetch Stick, Dread Curse of Azathoth, Elder Sign, Summon/Bind Dimensional Shambler, Summon/Bind Nightgaunt

If the investigators agree to help Ngakaga, they must open fire on Morodo's warriors when Ngakaga gives the

Encounters

Note that the text description of the travel area includes the daily percentage chance that one encounter will occur.

RIVER ENCOUNTERS

1D10	*result*
1	elephants
2	hippos
3	crocodiles
4	hostile natives
5	cannibals
6-10	friendly natives

Overland Encounters: LEOPOLDVILLE to BASOKO

1D20	*result*
1	leopard
2	bush pigs (red river pig)
3	elephants
4	venomous snakes
5	red buffalo
6	quicksand
7	hostile natives
8	cannibals
9	Arabs
10-20	friendly natives

BASOKO to ITIRI

1D6	*result*
1	leopard
2	venomous snake
3	quicksand
4	bush pigs
5-6	friendly natives

Overland Encounters: ITIRI to GYKUNGA

1D20	*result*
1	leopard
2	bush pig (red river pig)
3	elephant
4	venomous snake
5	red buffalo
6	quicksand
7	hostile natives
8	Arabs
9-20	hunting party from Gykunga

RED BUFFALO: the buffalo of the Congo river basin are somewhat smaller than the typical cape buffalo. These bovines can be found in large herds of several hundred individuals or more. In the Congo basin, however, small herds of a dozen to twenty or so animals are more common. An ill-tempered solitary bull may sometimes be found a distance from a herd. Generally only one bull of a herd charges, but if the investigators idiotically molest the entire herd, they may be beset by several buffalo at once.

If a buffalo is encountered by the investigators on foot, their best bet is to either hide or stand as if frozen (roll DEX x5 to succeed) until the bull loses interest and wanders away, giving the investigators time to beat a retreat. If the investigators are in an automobile when attacked, the driver needs a successful Drive roll to evade the pursuing bull. Failure indicates the animal smashed into and wrecked the car.

BUSH PIG: also called the red river pig, this animal is a rather scruffy-looking long-snouted swine. It has a long whitish crest of hairs along its back which it can erect when excited. Bush pigs are common in the forest and often ruin native farms. They travel in herds of 20 or so and are most active at night.

A surprised boar may attack, especially if startled while rooting through an expedition's supplies.

CROCODILE: the common croc here is the same species as the Nile crocodile, and is quite prone to attacking humans. These huge saurians generally do not stray far from water. They sometimes are found in extraordinarily vast numbers.

ELEPHANT: common over most of Africa, but somewhat less so in the jungle proper. Still, both single rogues and entire herds can be met here. Lone elephants are more aggressive. A successful Hide or Sneak is likely to get the investigators past a potentially dangerous elephant.

HIPPOPOTAMI: common river creatures. Sometimes hippos attack small boats. Firing a round at an aggressive-looking hippo will either frighten it off or cause it to attack immediately (at the keeper's discretion). Hippopotami live in herds and are known to attack *en masse* on occasion. It may be wisest to portage a small boat overland around a hippo concentration rather than try to putter through the basking animals.

LEOPARDS: leopards are among the smallest of the so-called Big Cats, but when they become man-killers, they are the deadliest. One leopard is known to have killed over 200 people in the course of several months, completely depopulating an entire village. Leopards are smart and cautious, and as long as the investigators do not split up, will not attack a group If a leopard is seen before it attacks (successful Spot Hidden) and fired at, the cat will run off if the shot misses. If it is wounded, it may attack, but may also run off.

QUICKSAND: quicksand is all around the boggy parts of the jungle. A quicksand encounter means that 1D4 characters in the expedition need to attempt Spot Hidden rolls. All who fail have stepped unwarily into quicksand. Those who succeed saw the treacherous pool in time, though unhappily not enough time to warn their companions.

Anyone who can swim in water can swim in quicksand. This fact is little-known in the 1920s, and a successful Know roll is needed before a trapped individual can attempt Swim rolls. When the victim first steps into the muck, 1D6 of his SIZ is covered. Each round, 1D6 more SIZ is sucked beneath the quicksand's surface. When all his SIZ has been pulled beneath the surface, then he begins to suffocate as per the *Call of Cthulhu* rules, page 16. If the CON roll fails in quicksand, the victim takes 2D6 damage.

A character caught in quicksand can keep from sinking in any given round by succeeding in a Swim roll. If he has something to grasp, he can pull himself from the sand by overcome the quicksand's STR with his own. This "recovers" 1D3 of his SIZ. If friends help to pull him out, each participating friend can try to overcome the quicksand's STR independently. Each success pulls another 1D3 of the victim's SIZ out.

The trapped victim can attempt both a Swim roll and a STR vs. STR roll each round he is in the quicksand. If he fails the Swim, he sinks 1D6 SIZ, but if he succeeds in overcoming the quicksand's STR, he gets some of that back.

Quicksand has a STR of 4D6. This number is a constant for each separate pool. Everyone caught in a particular batch of quicksand must contend against the same STR.

VENOMOUS SNAKES: common venomous snakes of the Congo basin include boomslangs, black-lipped cobras, black and green mambas, puff adders, gaboon vipers (the largest of all vipers), and river jacks (also known as rhinocerous vipers). In the absence of special rules for each type of snake, simply allow a random party member to attempt a Spot Hidden roll. If he succeeds, he barely avoids stepping onto a deadly serpent. If he fails, he is bitten and poisoned—match a poison with a POT of 1D20 vs. the victim's CON, as per the *Call of Cthulhu* rules on page 17. If the victim resists the venom, he takes half damage (round fractions down) from it. Most of these venoms take effect in fifteen minutes to a half-hour or so.

FRIENDLY NATIVES: friendly natives need no combat statistics. They deal fairly with the expedition and both appreciate and honor gifts. At least one person in every village speaks Swahili, and the bigger villages have a few French-speakers as well.

HUNTING PARTY FROM GYKUNGA: see Gykunga description above.

CANNIBALS: the 1920s Congo is far from civilized. A few cannibal tribes still frequent the upper reaches of the Congo river. Cannibals have no guns and usually do not even speak Swahili. They never attack well-armed groups of Europeans, and may bargain in a friendly manner if someone in the expedition (even a native bearer or guide) can speak to them and if the expedition gifts them.

Cannibals are likelier to try to kill native bearers rather than Europeans, but they are both deadly and bloodthirsty if they can catch one or two investigators alone. A few shots from a firearm usually scare them off.

Shields block damage from non-firearms only. Anyone firing at a native carrying a shield must subtract 10 percentiles from his chance of hitting because the shield obscures vision of the target's body.

Cannibal One
DEX 12 Hit Pts 16
spear 60%, 1D8+1+1D4 damage
thrown spear 70%, 1D8+1+1D2 damage
shield 60%, blocks 12 points

Cannibal Two
DEX 8 Hit Pts 16
spear 56%, 1D8+1+1D4 damage
thrown spear 67%, 1D8+1+1D2 damage
shield parry 46%, blocks 12 points

Cannibal Three
DEX 13 Hit Pts 18
spear 48%, 1D8+1+1D6 damage
thrown spear 60%, 1D8+1+1D3 damage
shield 39%, blocks 12 points damage

Cannibal Four
DEX 5 Hit Pts 16
spear 24%, 1D8+1+1D4 damage
thrown spear 44%, 1D8+1+1D2 damage
shield 36%, blocks 12 points damage

Cannibal Five
DEX 12 Hit Pts 17
spear 55%, 1D8+1+1D4 damage
thrown spear 65%, 1D8+1+1D2 damage
shield 55%, blocks 12 points damage

Cannibal Six
DEX 13 Hit Pts 16
spear 72%, 1D8+1+1D4 damage
thrown spear 47%, 1D8+1+1D2 damage
shield 36%, blocks 12 points damage

Cannibal Seven
DEX 10 Hit Pts 13
spear 40%, 1D8+1 damage
thrown spear 50%, 1D8+1 damage
shield 42%, blocks 12 points damage

Cannibal Eight
DEX 11 Hit Pts 8
spear 32%, 1D8+1 damage
thrown spear 42%, 1D8+1 damage
shield 22%, blocks 12 points damage

Cannibal Nine
DEX 6 Hit Pts 10
spear 60%, 1D8+1 damage
thrown spear 46%, 1D8+1 damage
shield 44%, blocks 12 points damage

HOSTILE NATIVES: natives of warlike tribes fight bloody battles between each other in the interior of the Congo basin. Raiders from these tribes frequently raid more peaceable areas.

Such warlike tribesmen are unlikely to attack an expedition unless the Europeans appear quite feeble. If they do attack and start to lose, they instantly flee into the brush. Hostile natives may simply demand gifts as blackmail in return for not fighting. If they are given what they demand, they leave. They speak Swahili in addition to their own native tongue.

Shields block damage from non-firearms only. Anyone firing a gun at a native carrying a shield must subtract 10 percentiles from his chance of hitting, because the shield obscures the target's body.

Hostile Tribesman One
DEX 17 Hit Pts 10
rifle 20%, 2D6+3 damage

Hostile Tribesman Two
DEX 18 Hit Pts 13
rifle 20%, 2D6+3 damage

Hostile Tribesman Three
DEX 11 Hit Pts 10
spear 40%, 1D8+1+1D4 damage
thrown spear 30%, 1D8+1+1D2 damage
shield 40%, blocks 12 points

Hostile Tribesman Four
DEX 11 Hit Pts 14
spear 40%, 1D8+1 damage
thrown spear 32%, 1D8+1 damage
shield 47%, blocks 12 points damage

Hostile Tribesman Five
DEX 16 Hit Pts 16
spear 42%, 1D8+1 damage
thrown spear 34%, 1D8+1 damage
shield 48%, blocks 12 points damage

Hostile Tribesman Six
DEX 11 Hit Pts 11
club 41%, 1D10+1D4 damage
shield 38%, blocks 12 points damage

Hostile Tribesman Seven
DEX 12 Hit Pts 11
club 49%, 1D10+1D4 damage
shield 50%, blocks 12 points damage

Hostile Tribesman Eight
DEX 12 Hit Pts 15
club 71%, 1D10+1D4 damage
shield 66%, blocks 12 points damage

Hostile Tribesman Nine
DEX 16 Hit Pts 12
club 28%, 1D10 damage
shield 30%, blocks 12 points damage

ARABS: before 1893, Arab slavers ruled a cruel empire in the land between Lake Tangan.yika and Stanleyville. A scattering of Belgian soldiers with an army of native black levies and allies broke the Arabs' power in a close-fought war.

These Arabs are no friends of Europeans, and attack unless they are outnumbered and the investigators look competent and brandish rifles. If one of the investigators is an Arab or Berber, these Arabs are friendly to the expedition.

Arab One
DEX 13 Hit Pts 12
Old Rifle 40%, 2D6+1 damage
Knife 50%, 1D4+2 damage

Arab Two
DEX 8 Hit Pts 12
Old Rifle 38%, 2D6+1 damage
Knife 39%, 1D4+2 damage

Arab Three
DEX 4 Hit Pts 14
Old Rifle 17%, 2D6+1 damage
Knife 44%, 1D4+2+1D4 damage

Arab Four
DEX 10 Hit Pts 15
Old Rifle 80%, 2D6+1 damage
Knife 70%, 1D4+2 damage

Arab Five
DEX 17 Hit Pts 13
Old Rifle 84%, 2D6+1 damage
Knife 55%, 1D4+2+1D4 damage

Arab Six
DEX 13 Hit Pts 14
Old Rifle 90%, 2D6+1 damage
Knife 59%, 1D4+2 damage

TYPICAL GYKUNGAN WARRIORS

Shields block damage from non-firearms only. Anyone firing a gun at a native carrying a shield must subtract 10% from chances of hitting, because the shield partly obscures the target's body.

Gykungan Warrior One
DEX 12 Hit Pts 15
spear 40%, 1D8+1 damage
thrown spear 50%, 1D8+1 damage
shield 40%, blocks 12 points damage

Gykungan Warrior Two
DEX 10 Hit Pts 16
spear 40%, 1D8+1+1D6 damage
thrown spear 50%, 1D8+1+1D3 damage
shield 60%, blocks 12 points damage

Gykungan Warrior Three
DEX 8 Hit Pts 17
spear 50%, 1D8+1+1D4 damage
thrown spear 36%, 1D8+1+1D2 damage
shield 45%, blocks 12 points damage

Gykungan Warrior Four
DEX 14 Hit Pts 14
spear 63%, 1D8+1+1D4 damage
thrown spear 30%, 1D8+1+1D2 damage
shield 47%, blocks 12 points damage

Gykungan Warrior Five
DEX 16 Hit Pts 13
spear 82%, 1D8+1 damage
thrown spear 71%, 1D8+1 damage
shield 59%, blocks 12 points damage

Gykungan Warrior Six
DEX 18 Hit Pts 12
spear 35%, 1D8+1 damage
thrown spear 41%, 1D8+1 damage
shield 32%, blocks 12 points damage

Gykungan Warrior Seven
DEX 14 Hit Pts 16
spear 48%, 1D8+1+1D4 damage
thrown spear 52%, 1D8+1+1D2 damage
shield, 46%, blocks 12 points damage

Gykungan Warrior Eight
DEX 16 Hit Pts 17
spear 62%, 1D8+1+1D4 damage
thrown spear 51%, 1D8+1+1D2 damage
shield 56%, blocks 12 points damage

Gykungan Warrior Nine
DEX 18 Hit Pts 18
spear 90%, 1D8+1+1D6 damage
thrown spear 88%, 1D8+1+1D3 damage
shield 76%, blocks 12 points damage

Gykungan Warrior Ten
DEX 10 Hit Pts 14
spear 37%, 1D8+1+1D4 damage
thrown spear 54%, 1D8+1+1D2 damage
shield 46%, blocks 12 points damage

Two New Spells for Ngakaga

CREATE BAD-CORPSE DUST

This powder requires the intestines of a zombie; the dried and powdered flowers of a rare jungle liana; and an ounce of meat from the dust's maker, which he must bite out of his own body. The whole is carefully dried, pounded together, and chanted over for several hours. The completed dust is used by pouring it on the ground in a trail or line. When this is done, the user speaks aloud "Piir neh'lp Facs!" and loses 2 magic points to the line of dust. The dust then forms a magical invisible barrier which zombies cannot cross. Simply making a break in the line of dust does not invalidate the barrier — unless the break is wide enough to admit a zombie. The barrier remains until the dust is washed or blown away.

Each creation of the dust results in about a pound of powder, enough to form a barrier 30 yards long.

CREATE FETCH STICK

The sorcerer must first obtain a bamboo staff with a sharpened iron point attached to one end. He then sacrifices an adult human on a starless night by plunging the staff through the sacrifice's heart. The sorcerer then sacrifices a point of POW to the embloodied staff. Exactly one year later, the sorcerer must cut off the head of a second human sacrifice and scoop out the brain, then chew off all the remaining flesh from the skull with his own teeth. When he is done, he sacrifices a point of POW to the tattered skull. He then attaches the skull to the blunt end of the staff, and the fetch stick is finished.

The fetch stick is used as a weapon, stabbing with the point as a spear. It is too unbalanced, with the skull at one end, for throwing. It does 1D6+1 damage and can impale. The base chance for hitting with the fetch stick is 10% (same as for Spear). It counts as a magic weapon against supernatural entities but creatures resistant to impaling resist it normally. However, it is specially effective against any form of animated corpse, such as a zombie. Any impaling blow from the fetch stick which does even a single point of damage instantly destroys any zombie or other animated corpse.

order the next morning. Ngakaga and his supporters will force a confrontation with Morodo and his warriors and, at the height of the argument, Ngakaga will shout to the investigators to fire. If they fire, Morodo's men fall back in dismay, and then Ngakaga's supporters attack with spears and clubs. The fight is brief but furious. At the end, Morodo lies dead and Ngakaga rules supreme. He honors his agreement with the investigators to the letter.

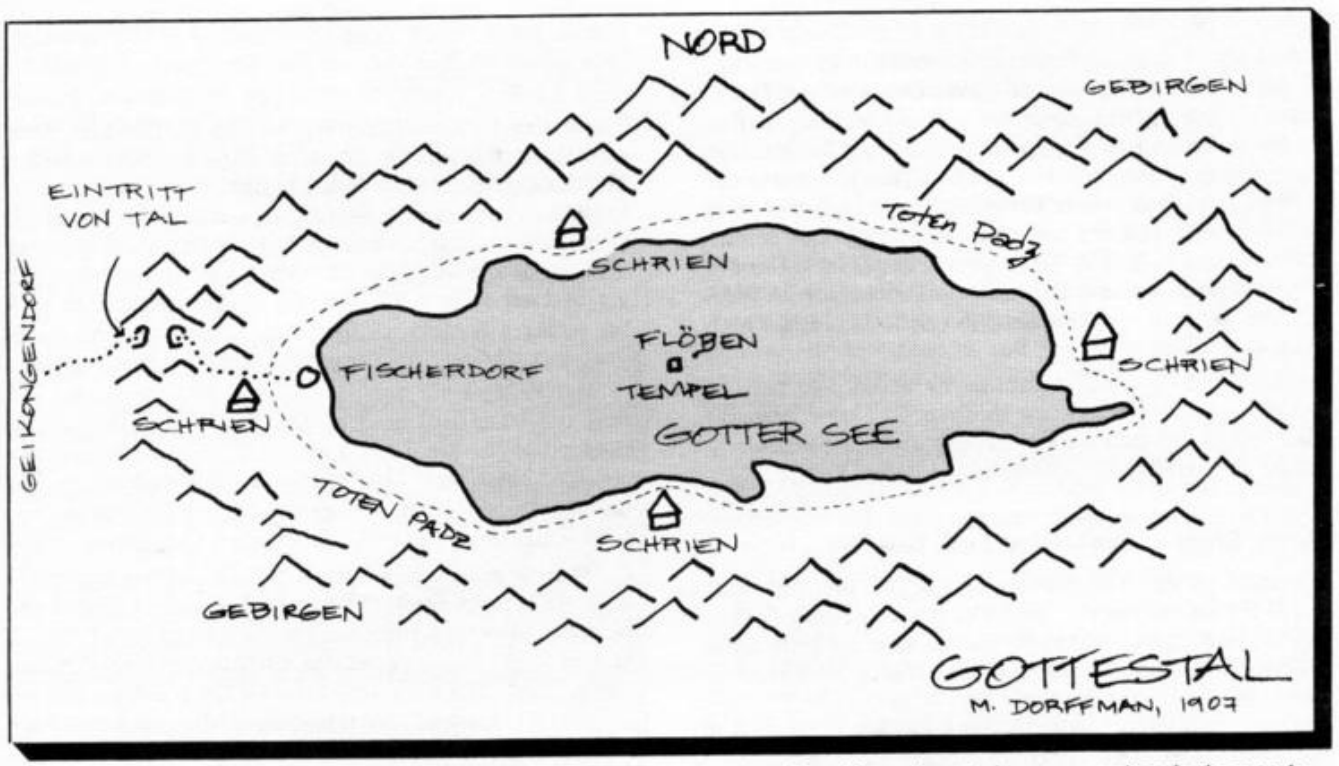
If the investigators betray Ngakaga by telling Morodo of Ngakaga's plan, then Morodo will attack first. Ngakaga flees to the forest, and his men cover his retreat. Morodo kills the three or four most vehement supporters of Ngakaga, and there the matter ends. Morodo may declare another feast in gratitude to the investigators.

If the investigators do not promise to help Ngakaga, he does not go through with his plan. If the investigators promise to help Ngakaga, but then do nothing on the following morning, Morodo is victorious. He immediately ousts the investigators upon resuming control of the tribe. He insists that the investigators should have told him at once of Ngakaga's plan.

If Ngakaga fails to take over the tribe, he should always successfully flee into the forest. This gives the investigators something to worry about, though he does not appear again in this scenario.

Getting to the Valley

The journey from Gykunga to the Valley of the Gods takes only half a day. The hills surrounding the valley are very rocky, and no trees grow there. As the investigators approach the valley, successful Listen or Zoology rolls enable them to note that there seem to be no animals around but insects.



This map can be handed out with the Fragments of the Journal, or saved as a found item along the journey – perhaps in the records at the mission. Translations follow: Nord – North; Gebirgen – Mountains; Schrein – Shrine; Geikongendorf – Gykunga village; Eintritt von Tal – entrance to valley; Fischerdorf – fishing village; FloBen Tempel – floating temple; Gotter See – Sea of the Gods; Gottestal – Valley of the Gods. Map is signed by M. Dorffman in the year 1907.

The path into the hills winds up and around steep rocks. It takes an hour to follow it and each investigator must succeed in a Climb roll or suffer 1D6 damage from a small but painful fall. The end of the path leads into a cave in the side of the hill. The bare rock around the cave is carved into the likeness of a colossal bulbose head draped with tentacles. The cave is framed by the facial tentacles and opens where the head's mouth should be. Everyone familiar with Mannheim Dorffman's manuscript remembers that Dorffman was certain that this carving represented Great Cthulhu.

No native guides or bearers hired from Basoko or anywhere else along the Aruwimi will enter this cave except at the peril of their life. If they are forced to enter, they will be disloyal and try to escape at the first opportunity. Bearers or guides hired from further away do not believe the local superstitions and are glad to enter. "Boomerang" Bob Jones is afraid of nothing.

The cave penetrates directly into the bedrock, making many twists and turns. It does not branch, however. Unless the expedition members wish to grope slowly along the lengthy passages, torches or electric lights are needed here. A successful Geology roll tells the recipient that the cave is not natural, and was hammered out a long, long time ago.

After walking through the dark tunnel for almost an hour, the expedition emerges into the light. They stand halfway up a mountainside and before them stretches a large valley, surrounded on all sides by what now appear to be high mountains. Successful Idea rolls inform smart investigators that the floor of this valley is almost a half-mile beneath the level of the surrounding jungle outside the hills. The view is breathtaking. Most of the valley floor is covered by lush jungle. The middle of the valley is dominated by a huge lake and a spiral of smoke rises from the near shore of that lake. Successful Spot Hidden rolls allow the users to make out small huts around the distant smokey fire.

THE VALLEY OF THE GODS

The valley is infested with zombies. Each half-hour of walking gives a 50% chance of sighting 1D4+1 zombies. Zombies always immediately lurch towards living humans in an attempt to kill them. Because they cannot cross the magic path encircling the lake, no zombies are ever encountered near the lake. They are restricted to the foothills, the jungle, and the shrines.

The Path

This path starts at the valley entrance and loops around the lake, with sidepaths leading to the native village and each of the shrines. The main path and the sidepaths leading to the village (though not the sidepaths leading to the shrines) have somehow been forbidden to the zombies passage, perhaps through ancient witch-doctor magic.

Zombies sighting humans on the path still try to attack, but after lumbering up to the path's edges simply paw ineffectually at what seems to be an invisible wall affecting only zombies. Any human foolish enough to run off the wrong side of the path is fair game, however.

The path itself is a wide stretch of solid stone, as if some weird vein of rock had pushed itself up through the jungle soil. The path is riddled with cracks and plants grow through it in places, especially near the edge (after all, it has been 8,000 years since the path was last kept up). But constant travel has kept it fairly clean and clear. The stone is actually rutted in places.

permission granted to photocopy this map for personal use

The Native Village

This is set by the lake shore and surrounded by a wooden palisade. The gate is open, and the palisade's wood rotted away in many places. Since the village is protected from the outside world by the zombies, and from the zombies by the magic path encircling the lake, the palisade is unnecessary. The natives in the village come out as soon as they see the expedition approaching, and give the investigators a good welcome. They speak a bastardized form of Soko. Anyone speaking Soko can communicate with them at -20%. Anyone speaking Swahili can communicate with them at -40%.

The village is small–inhabited by about 120 natives, about a fourth of whom are children. The tribe's twenty adult males are called warriors, but are not particularly fierce. The natives call themselves the Valley Folk.

Mpala, Chief of the Valley Folk (age 39)

The chief of the Valley Folk, Mpala, is a peaceful man, as are the rest of his people. He is interested only in fishing, keeping his village happy, and serving the gods. He is always friendly to strangers until they disrupt one of these activities.

STR	13	CON	15	SIZ	15	INT	15	POW	13
DEX	11	APP	13	EDU	2	SAN	66	Hit Pts	15

SKILLS: Boating 96%, Fishing 100%, Hide 91%, Listen 89%, Sneak 82%, Spot Hidden 88%, Swim 90%

WEAPONS: fishing spear 70%, 2D3+1D4 damage
club 59%, 1D8+1D4 damage

Kattan, Witch-Doctor of the Valley Folk (age 72)

Kattan, the village shaman, is a wise and kind man dedicated to the well-being of his people. He owns a magic ebony staff which is alive (though mindless) and has a POW of 30. Its magic points are available to the shaman for his spells. He is as friendly towards the expedition as is the chief.

STR	7	CON	13	SIZ	10	INT	17	POW	16
DEX	15	APP	8	EDU	3	SAN	70	Hit Pts	12

LANGUAGES: Speak German 10% (learned from Dorffman)

SKILLS: Cthulhu Mythos 10%, Diagnose Disease 84%, First Aid 85%, Hide 43%, Listen 50%, Occult 47%, Orate 46%, Sing 60%, Sneak 60%, Spot Hidden 37%, Swim 30%, Treat Disease 100%, Treat Poison 98%, Tribal Law 100%

WEAPONS: fishing spear 39%, 2D3 damage

SPELLS: Dread Curse of Azathoth, Elder Sign, Summon/Bind NIghtgaunt

Sample Valley Warriors

Warrior One
DEX 10 Hit Pts 13
fishing spear 35%, 2D3 damage

Warrior Two
DEX 12 Hit Pts 11
club 30%, 1D8 damage

Warrior Three
DEX 9 Hit Pts 11
fishing spear 36%, 2D3 damage

Warrior Four
DEX 11 Hit Pts 14
fishing spear 40%, 2D3+1D4 damage

Warrior Five
DEX 10 Hit Pts 10
club 33%, 1D8+1D4 damage

The Valley Folk both fear and worship the zombies. They know that the outside world is full of powerful warriors like the Gykungans and Belgians and are thankful that the zombie threat keeps these outsiders from enslaving the valley. Once yearly, Kattan the witch-doctor gives an offering of fish to the zombies in front of the paths leading to each shrine. None of the Valley People lose SAN for seeing a zombie, as they have grown up with them. They lose normal SAN for other Cthulhu Mythos sights.

The Valley Folk never leave their inner protected area near the lake, in respect of the deadly zombies. In fact, they prefer to avoid the trail itself, for fear of seeing a zombie. They never leave their valley through the mountain tunnel because they fear the outside, and know that they would be easy prey to the tough warriors there.

When anyone dies within the village, they are placed in a special smoke house where their corpses are dried and partially preserved from decay. Thrice yearly, all the village men go on a pilgrimage to the shrine to Cthulhu, where they fight their way through the zombies, put the corpses on the magic zombie-making alter, and race back to the village. Thus the zombie numbers are maintained.

But the threats to the village are all distant and protected against. For now, the Valley Folk are content to fish, marry, have children, and be happy.

If the investigators manage to communicate with the Valley Folk (perhaps even teaching one of the Valley Folk to speak English) they can learn some interesting facts about the valley.

THE VALLEY FOLK'S WISDOM

The Sacred Path surrounds the entire lake protecting us from our dead. Long ago, when the tribe of the Valley Folk was mighty, powerful witch-doctors of our tribe did magic that prevented the dead people from crossing the path. Then we slew all the dead people that were between the path and the lake, so only the zombies between us and the outside remain to protect us. Did not our ancestors do wisely?

The Lake of the Gods is bottomless. We fish therein, but steer clear of the lake's center. Anyone who dies by drowning in that lake and who sinks down, loses his soul forever, so only the direst criminals are so executed. At the middle of the lake sits the Floating Temple of the Gods. It is taboo to us, but perhaps not to powerful strangers like yourselves.

The Four Shrines of the Gods are each made of stone. We know that these are the sites where the dead people worship their own gods, because dead people are always around them.

The Mountain Beast lives in a cave far up in the mountains. It has been many long years since he last emerged from his lair, but many of us remember seeking him flying high over the valley at night. His part of the mountain is even more taboo than the rest of the land where the zombies walk.

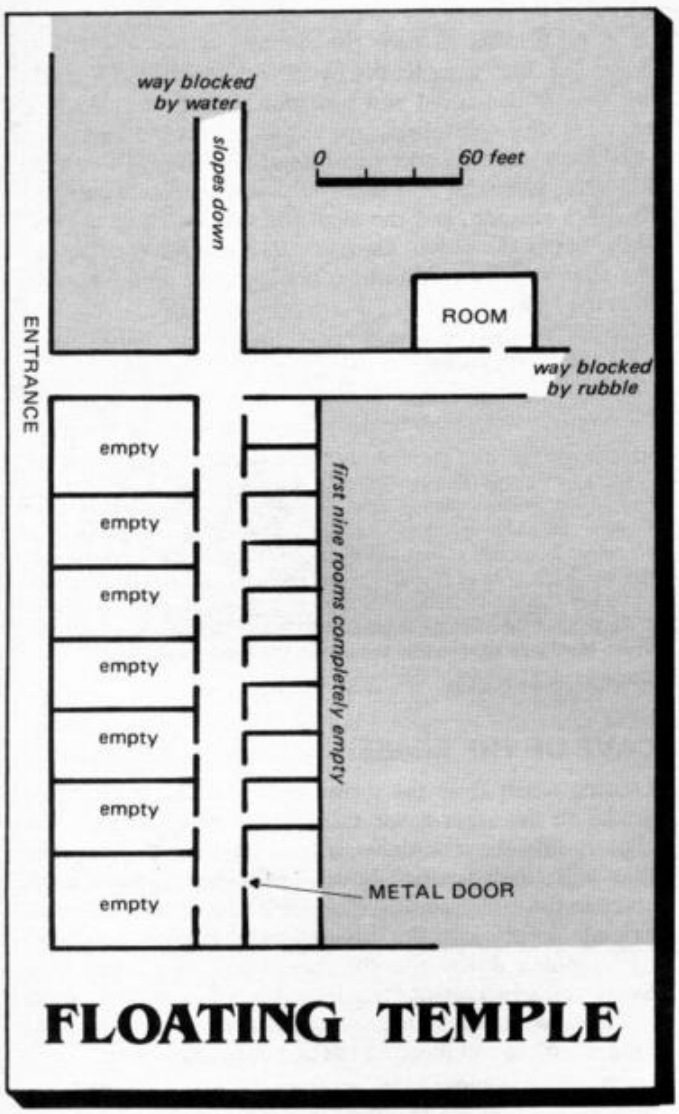
THE LAKE OF THE GODS

This covers much of the valley floor. At its center, a stone structure protrudes from the water. This is called the Floating Temple of the Gods and avoided by the natives.

The lake is quite ordinary, except that many of the fish inhabiting it are species new to science. A successful Zoology skill roll permits the user to recognize that all these

fish are relatives of common Congo Basin fish. A second successful Zoology roll lets the investigator realize that nothing is sinister in these new species – isolated lakes frequently have their own native fishes.

The natives cheerfully let the investigators borrow a boat to explore the lake. If the investigators travel near to the Floating Temple of the Gods, and a native is aboard the boat with them, that native leaps overboard and swims to shore, leaving the expedition to proceed alone.



The Floating Temple of the Gods

Upon close inspection of the Floating Temple of the Gods by boat, the investigators discover that the "temple" is the top of a very tall stone building. The structure is quite large and irregularly-shaped. An entrance or large window sits a few feet above the waterline on the south side of the structure. Inside is a passageway leading to a four-way intersection of twenty-foot-wide corridors.

From the intersection, leading west is a passage sloping downwards and blocked by the lake's water. The water inside the buiding is extremely stagnant. Weird aquatic fungi grow along the margin.

Straight ahead from the intersection, leading north, the passage progresses for a hundred feet or so until blocked by rubble. A pentagonal opening fifteen feet across in one wall of the passage leads to a windowless room. In the center of the room stands a huge mushroom-like stone table over 8 feet high. A number of large stone shelves are built into the walls. All the shelves are labeled with weird curving hieroglyphs and contain large metal-cased books. The pages of the books are made of a weird celluloid-like material, lack all illustration, and are covered with the same weird glyphs. If the expedition has visited the shrines, the investigators can recognize these glyphs as identical to those on the shrine bases. The place looks like the library of a giant.

To the east a corridor extends for over two hundred feet. Down it are many side rooms, all of which can be entered through open pentagonal holes, and all of which are empty. In one wall is a heavy metal door, now closed. It is made of the same metal as the book covers.

This door's latch is ten feet above the ground. If the investigators manage to reach it and pull on it with a total STR of 50 or more, they can enter the room. The door opens outwards into the corridor. The door is not locked, but the metal it is composed of has frozen up over the millenia.

Inside the room are eight large clear boxes (each roughly 12 x 12 x 12 feet) and a large panel on a table opposite the door. A faint humming noise can be heard and a successful Listen roll allows the user to tell that the hum emanates from the panel. One of the boxes contains a weird alien creature. A successful Cthulhu Mythos roll identifies this being as a member of the Great Race of Yith. Seeing this being costs 1/1D3 SAN (immobile, seemingly-dead beings cost less SAN to witness).

Anyone trying to break the clear substance of one of the boxes, including the box containing the creature, finds it impossible. Even bullets bounce off. No opening or crack is visible on any box. The boxes are attached somehow to the floor and cannot be removed.

If an investigator checks out the panel, he can see twenty-four black platter-sized disks in three rows of eight each imbedded in it. The lowest row is seven feet above the ground. If the investigators correctly assume these to be buttons of some sort, they may try to push them. The buttons are very stiff, and a human can only successfully depress one by striking it hard with a rifle butt or similar heavy object.

If the investigators are so hardy as to try out the buttons, let them. The top and middle rows of buttons do nothing visibly. Each of the eight buttons in the lowest row create a visible seam around the edges of the front face of a different clear cube. Nothing the investigators can do seems to close these seams again, once opened. Naturally, one button opens a seam in the cube imprisoning the alien.

If the investigators open the seam in the alien's cube, nothing happens for a minute or two, then the Great Race member begins to move forward, opens up the front face of his cube along the seam, and enters the room. All human observers must succeed in SAN rolls or lose 1D3 SAN (full SAN losses are not taken because the being has been visible all along).

The Great Race entity proceeds methodically to slide toward the panel, push the buttons in a precise and enormously complex code which takes him at least ten minutes to complete (any human trying to memorize his actions is lost by the end of the first fifty or sixty button-pushings in the non-repeating pattern). Upon finishing this he proceeds back to his cube, but without bothering to close the door behind him. He sits quietly for about thirty seconds, when suddenly a series of concentric energy patterns emanates from the walls of the cube onto the being and spill forth from the opened face of the cube into the room. Anyone that does not immediately leave is penetrated by the patterns and feels icy vibrations penetrating deeply within their body. These vibrations are unhealthy for the human physique, and each person experiencing it loses 1D6 CON permanently. In a minute or two, the Great Race member slumps motionless and dead, and the energy patterns cease. The alien is really dead this time–its mind sent into the future to join the rest of its kind. The corpse rots quickly in the humidity and heat of the Congo, and would prove difficult to get back to civilizaion with, as it weighs about seven tons.

If the Great Race member manages to complete the above process and escape to the future, all witnessing investigators gain 1D6 SAN.

If the investigators try to interfere with the creature without attacking it, it simply pushes them aside, heads to the panel, and proceeds as above.

If the investigators attack the creature, it attacks back, using its great pincers. If it is sorely beset, it retreats back into its cube and closes the impregnable door. It will not retreat into somnolence again, but simply plans to outwait the humans, whereupon it will try once again to get to the panel. The alien has extremely high intelligence, and should be able to foresee most of the humans' actions.

If the investigators try to communicate with the alien, it will stop for a while and watch them. A successful Linguistics or Cthulhu Mythos roll enables the investigators to get the gist of their message across to the alien. It can then react as the keeper sees fit. Remember that the being's most important goal is to get to the future.

The only thing the humans could possibly communicate to this entity that could interest it is the presence of the flying polyp in the mountainside. It may be interested in helping the investigators destroy the polyp, for unimaginable reasons of its own. It certainly has no interest in trying to expand the scientific or occult knowledge of humankind. The alien never tries to communicate with the humans, and only the simplest ideas can be gotten through to it. The alien simply cannot speak any human tongue, and has no interest in learning any.

It may prove difficult to get the creature away from the bulding it is trapped in, as it cannot swim. A huge raft may do the trick.

The Creature From the Cube

This member of the Great Race was participating in an experiment with the stasis booth (the box he was found in), when an attack occurred in which most of the city's inhabitants were killed. The remainder fled elsewhere. Soon after, the final war of the flying polyps began, the best minds of the Great Race sent their minds ahead into the future to escape, and the rest were wiped out by the monstrous polyps. This individual was left behind.

If he is released, he returns to consciousness and quickly realizes what has happened. He recognizes the humans as small bipedal creatures from what is to him the distant future, and understands that he has been forgotten in his stasis booth for an unconscionably long time. He knows that the leaders of his species were soon due to escape into the future, and wishes to join them as soon as possible. There he will be placed in a mind-storage device until a body is free for him.

If he decides to help the humans defeat the flying polyp, he first goes to the panel and punches in a code, with enormous speed and precision. When he is done, a panel in the wall opens up, within sit several pieces of machinery, mostly now just bits of corrosion. One item, however, is intact, and superficially resembles a camera. This is a weapon, and the alien will use it to help the humans battle the polyp. Once the flying polyp is defeated, the alien will try to return to the lake and send his mind into the future.

STR	55	CON	27	SIZ	62	INT	21	POW	17
DEX	10	Hit Pts	45	Move	7				

pincer (2 attacks per round) 55%, 7D6 damage
lightning gun 60%, normally 4D10 damage per shot

NOTE: the lightning gun holds 32 charges and does 1D10 damage per charge used in a shot. The alien will use 4 charges per shot unless sorely pressed, when he may use more. If more than four charges are used at once, the gun has a 5% chance per excess charge of overloading and being ruined. Because the gun is so old, there is a 5% chance of overloading every turn it is fired. The gun has a basic range of 100 yards. Each 100 yards past that subtracts 3 from the total damage done and cuts the chance to hit in half. There is no way to recharge the gun in the modern world.

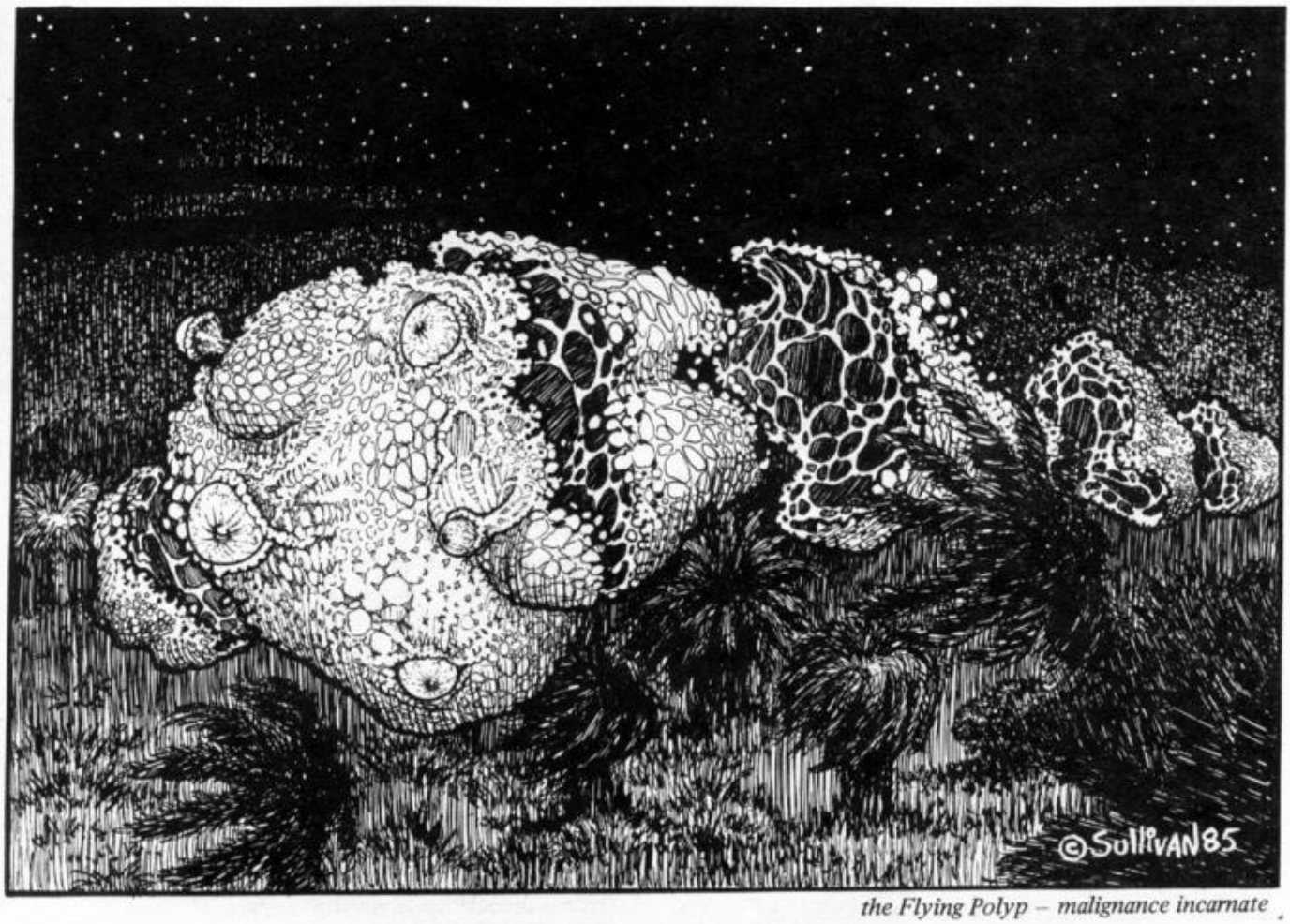
ARMOR: 8 point skin

CAVE OF THE BEAST

Leading north from the shrine to Hastur is a stone path, similar to the other magic trails in the valley, which leads high up into the mountains. If the party follows this path, they will climb for two hours before coming to a large crack in the mountainside. This leads to a natural cave and extends deeply into the mountainside. If every investigator climbing down into the cave does not succeed in a Sneak roll when clambering into it, a breath of cold wind suddenly wafts up from the back of the cave, followed by loud whistling and more eddies and currents of wind.

Though the wind emanates from the cavern, it seems to suck and pull at the investigators, and draws them toward that cavern. Anyone trying to climb out of the cavern back to the surface must overcome the wind's STR of 13 each round of movement. For each investigator beyond just one in the cave, 5% is added to each person's chances of overcoming the wind's grip. After several rounds of climbing (the exact number is up to the gamemaster), if all the investigators have not reached the outside world, the flying polyp, source of the diabolic wind, emerges from the dark and attacks. The polyp will not leave the caverns, so anyone safely in the outside air need not worry about it.

If the investigators all succeed in their Sneak rolls and thus are not detected by the polyp, after some time of climbing around in the crack, they enter a huge open space. In the center of this chamber pipes an invisible



the Flying Polyp – malignance incarnate

whistling being (the polyp). If the investigators enter this space, shine lights therein, make noise, or otherwise alert it, the polyp turns visible and attacks.

The Flying Polyp

The polyp cannot be negotiated with, appeased by sacrifice or worship, or otherwise peaceably dealt with. It is malignance incarnate. Fortunately, it knows no magic.

It somewhat resembles an enormous writhing tumor. As it coils and flaps itself towards the humans, the investigators may at first believe it to be multiple smaller beings rather than one huge polyp, because several independent parts are visible. But these parts are continually convulsing, shrinking out of existence, flowing into each other, separating and flowing apart, and even sprouting anew out of seemingly thin air.

The polyp attacks the party with its tentacles and convolutions of tissue which pass right through the victim's flesh, causing agony and withering of flesh. It can attack 2D6 times per round and tries to divide its attacks as evenly as possible among all potential targets.

STR 55 CON 26 SIZ 47 INT 15 POW 13
DEX 18 Hit Pts 37 Move 8/10

SAN Loss: 1D3/1D20

tentacles (2D6/round) 85%, 1D10 damage each

PROTECTION: the polyp has 4 points of armor from its toughened cuticle, plus all physical weapons do only minimum possible damage. Magic weapons do full damage. For instance, if a person fires a .45 revolver (1D10+2 damage) at the flying polyp, the bullet can only do 3 points of damage unless it impales, whereupon it does 6 points of damage. Since the polyp has 4 point armor, the .45 does no damage except on an impaling shot, which does only 2 points of damage.

Everyone trying to fire at and hit the polyp must subtract 15 percentiles from their chances of success because of the polyp's continuous mutations and partial invisibility.

If the investigators somehow dispose of the menace of the polyp, they can explore more deeply into the cavern. Many passages lead away from the large cavern where the polyp once awaited. All burrow deeper into the mountains, and anyone exploring too deeply may meet horrors as loathsome as the flying polyp itself. If the investigators are determined to explore the tunnels, the keeper is left to his own devices. More flying polyps may dwell below, or chthonian tunnels leading hundreds of miles beneath the ground to the lost city of G'harne may exist. It is up to you.

If the investigators actually succeed in destroying the polyp, each gains 1D20 SAN.

THE FOUR SHRINES

These massive stone buildings are covered with moss and lianas. Each is described individually. The exterior of all shrines is identical. Each is shaped like a pyramid set atop a cube. A circular entrance hole appears in the front of the pyramid and a ramp runs up to this entrance from the ground. The cubical base of each shrine is covered with strange glyphs, mostly obscured by lichens and ferns.

Zombies are mysteriously attracted to the shrines, and on each visit 1D6+4 zombies are always encountered.

All the buildings have the same interior layout, as given in the diagram. These buildings are sacred to the Valley Folk, and should they discover that the investigators have desecrated one by damaging a statue or the structure itself, they will no longer be friendly and may even try to kill the investigators. It is not desecration for the investigators simply to visit a shrine. No living native has ever intensively explored a shrine, and none know of the secret doors.

THE WEST SHRINE

This structure is dedicated to Cthulhu. The walls and floor inside the temple are colored blue-green as is the altar in the middle. Situated behind the altar is a huge silver statue of a horrible toad- or squid-like monster. It costs 0/1 SAN to everyone who sees it.

The statue has a SIZ of 45 (weighing 2800 lbs) as well as 36 hit points and 30 armor points should the investigators try to move or damage it.

The altar looks and feels like solid stone at first, but if it is pressed hard for a few seconds, it suddenly turns soft and malleable under the investigator's fingers. The altar is invulnerable to any sort of force the investigators can turn against it.

This altar is a magic center of power. If a corpse is placed atop it while the altar is pressed from all four sides, the body rises from the dead as a mindless zombie. The Valley Folk consider it a matter of course to protect the temples and their people after death as a zombie, and all their dead are taken here to do this service.

If the investigators try to turn the altar in the counterclockwise direction (this requires a combined STR of 60), it twists slowly and the four secret doors open. Simultaneously, the silver statue behind the altar loses its silver color and transforms into a living monster. This monster immediately attacks unless the word "Cthulhu" was spoken directly to it less than five minutes before the altar was turned.

The Guardian Thing

This monster is vaguely toad-shaped, but has long tentacles sprouting from its body in seemingly random spots, as though it is diseased and the cancerous-looking tentacles are symptoms of its malignancy. If it attacks or is attacked, it always fights until it is destroyed or it has destroyed all of its assailants. It will chase the investigators right out into the open and across the valley if need be. It is amphibious and swims well.

STR	26	CON	26	SIZ	45	INT	3	POW	18
DEX	8	Hit Pts	36	Move	5/10 per leap				

SAN LOSS: 1D2/2D6

tentacle (3 attacks/round) 20%, 1D6 damage + grabs and holds
claw (2 attacks/round) 50%, 3D6 damage
tongue 80%, 1D6 damage + adheres

NOTE: the monster attacks with up to tentacles at once. If a target is hit by a tentacle, he is pulled to the creature's body and held there. On subsequent rounds, he is attacked by the monster's claws instead of the tentacles. The Thing's two claws can only be used against victims already gripped in a tentacle.

In addition to its tentacles and claws, it can shoot out a long frog-like tongue each round. If it hits, the target takes damage and must roll his STR x 4 or less on 1D100 or be yanked into the Thing's mouth and instantly killed in the corroding alien acid of the creature's interior. A Dodge roll enables the user to avoid the tongue attack, but the sweeping swift attacks of the tentacles and claws cannot be dodged.

ARMOR: no armor, but cannot be impaled—impaling hits are treated as normal damage. If the monster is killed, it dissolves slowly into blue jelly which then evaporates.

Secret Room A

The secret room labeled "A" is empty except for a small stone table in the corner. Atop the table is a hideous metal mask of Cthulhu (a failed SAN roll costs 1 point). Anyone putting on the mask can feel alien power throbbing through their body and nerves. If anyone wears the mask for a full day, the alien power reaches a climax and causes the person to go into spasms and convulsions. After a few minutes of this, he recovers intact, but has lost a point off each of his STR, CON, INT, POW, DEX, and APP.

He also gains the following magic powers while wearing the mask:

1) He can breathe underwater.

2) He can see underwater as though he were in the open air. Very muddy or lightless water still impedes vision.

3) He can transfer as many of his own magic points as he desires to a Deep One or Star-Spawn of Cthulhu at a range of up to a hundred yards. He can use this power to befriend or bargain with these entities.

4) He can send telepathic messages to Deep Ones at ranges of up to a hundred yards. He can also send such messages to a Star-Spawn, but he loses 1D10 SAN (no SAN roll necessary) each time he does so, since even this minimal contact with the alien mind of one of Cthulhu's race is detrimental to the human psyche.

5) When underwater, his magic points regenerate at 10 times the normal rate.

Once the mask is thus attuned, each time its owner puts it on, he must succeed in a SAN roll or lose 1D3 SAN. When his SAN has reached 0, he becomes a devout slave of Cthulhu and is completely subject to Cthulhu's mental commands. The owner should not be informed of this last effect.

Secret Room B

Taking up most of the floor space of this chamber is a great glowing hemisphere rising from the floor. The hemisphere seems to be made of solid glass, but does not chip or break, even under rifle fire. Inside it is a swirling yellow mist. Anyone looking into the hemisphere and concentrating loses a magic point and is bestowed a vision.

THE WEST SHRINE'S VISION

You seem to be flying over a city, but no city you have ever experienced before. The predominant colors are black and green, and the buildings' geometry is all wrong, unnatural, and distorted. Seeing this fearful sight costs 1D3/1D8 SAN. As you fly in closer to this city, you see its dreadful inhabitants — huge octopoid horrors whose body forms change and flow as they move. Viewing these colossal monstrosities costs 1D6/1D20 SAN. Moving to the middle of the city, you see a mammoth structure atop a miles-high mountain. As you draw near, its gigantic black doorway opens. A pair of huge, moon-like eyes shine out at you. You fly closer, heading toward them. Just before you hit the eyes, you pass out.

If the viewer succeeds in a Cthulhu Mythos skill roll after the vision ends, he knows that the city was R'lyeh, that the fearful dwellers therein were the Star-Spawn of Cthulhu, and that Cthulhu himself supposedly resides on the highest peak of that city.

Secret Room C

This room is empty except for a ten-foot high pedestal. If the investigators somehow get into a position to view the pedestal's top, they see a disk seemingly made of solid gold, about 6 inches across and an inch thick. On the topside of the disk is engraved a peculiar star-shaped sigil (this is a working Elder Sign). The piece weighs a little over 6½ lbs and as gold alone it is worth $2010 in the U.S.A.

Secret Room D

This contains a large statue of Cthulhu made from the same putrid blue-green material as the altar. Seeing this statue costs 0/1D4 SAN. This statue is the center of power for the shrine. If it were somehow deactivated (perhaps by placing Elder Signs on all four walls, the floor, and the ceiling of the room?), all the zombies that wander the valley would drop to the ground, lifeless. Also, the mask would lose its magic power, the mist-filled hemisphere would turn dull and lifeless, and the Guardian Thing would cease from being a statue and be released permanently into the world.

THE EAST SHRINE

This shrine is based on Cthugha, a hot gaseous entity from the interstellar void. The walls, floor, and altar of this shrine's interior are made of a reddish-orange material which is warm to the touch. Behind the altar is a stylized silver representation of a large fire.

This statue has a SIZ of 16 (about 230 lbs) as well as 35 hit points and 30 armor points, should the investigators try to move or damage it.

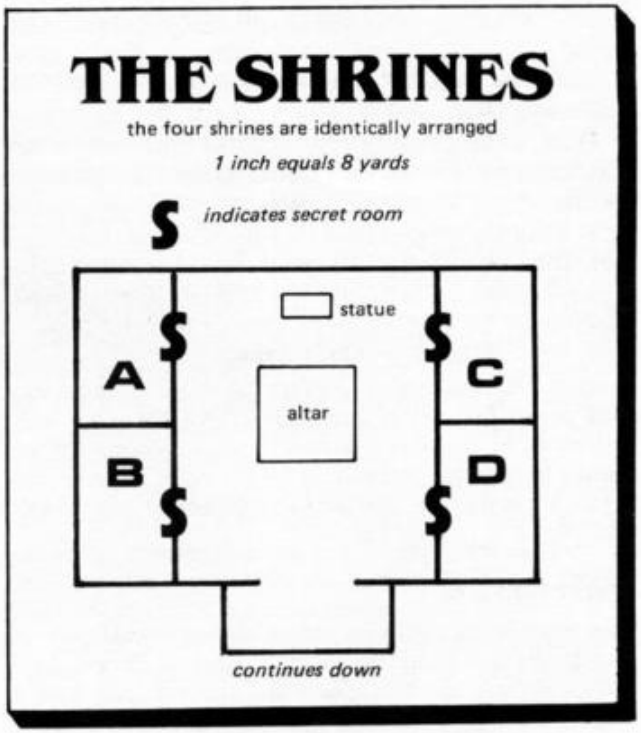
Except for its color, the altar is identical to the one in the West Shrine. If it is pressed, a faint crackling or sizzling sound can be heard, but nothing else occurs. This altar does not resurrect the dead. If the altar retains some special power, the investigators cannot discover it unless the keeper is willing to invent it.

This altar can be turned in a counterclockwise direction to open the secret doors, just as in the West Shrine. If this is done, the silver statue behind the altar transforms into a sentient flame. It immediately attacks unless the word "Cthugha" was spoken directly to it less than five minutes before the altar was turned.

The Sentient Flame

This being is a roiling ball of smoky, oily, flame. It floats steadily through the air and attempts to engulf any intruders. If it attacks or is attacked, it always fights until it is destroyed or it has killed all its assailants. It will chase the investigators right out into the open and across the valley if need be. It will not attempt to fly over the lake, but might patiently wait on land until the investigators come ashore, then renew its attack.

Its hit points are determined solely on the basis of CON. Its SIZ does not affect it.



THE SENTIENT FLAME

STR	N/A	CON	35	SIZ	16	INT	9	POW	14
DEX	19	Hit Pts	35	Move	9/flying				

SAN loss: 0/1D6

touch 90%, 4D6 damage
flame gout 60%, 3D6 damage

NOTE: the flaming thing can attack either by simply trying to engulf a victim, or by spurting a gout of fire at a target. Shooting forth flame in this manner costs it a magic point per gout and has a range of 10 yards. Each extra magic point expended increases the range by 10 more yards.

It can spew forth as many gouts of flame as it wishes each round, limited only by its magic points.

ARMOR: none, but material weapons cannot harm it. Water does damage at the rate of 1 point per half gallon. A bucket of sand does 1D3 damage, and so forth, in similar fashion to fire vampires. If it is destroyed, it leaves no traces behind.

Secret Room A

This room holds only a small stone table atop which sits a beautifully crafted object resembling a hiltless sword. If it is picked up, the holder feels a burning pulse quicken his senses and muscles. If he maintains his contact with the sword for a full day, he begins to sweat and finally goes comatose. After a few minutes of unconsciousness, he recovers, but has lost 1 point each from his STR, CON, INT, POW, DEX, and APP.

He also gains the following magic powers while gripping the sword:

1) The blade is an enchanted weapon (doing 1D8+1 damage). If the user expends a magic point, he can cause it to glow yellow-hot for the next 70 minutes. While so heated, the blade does 3D6 damage on a successful hit to any beings afflicted by fire-type damage. The handle of the sword remains cool enough to touch.

2) He can mentally summon Fire Vampires at a cost of one magic point per Fire Vampire. This power is only effective when Fomalhaut is above the horizon and visible

to the naked eye (i.e., on clear nights between August and December).

3) He can send telepathic messages to Fire Vampires within a hundred yards.

4) At will, by touching the point of the sword to the object, the wielder can start a small fire in any flammable material or scorch a non-flammable material.

5) Effective temperatures (in Fahrenheit) are halved to him. Thus, when it is 120 degrees outside, it seems to be only 60 degrees to him. And if it drops to 20 below zero, it seems to be only 10 below zero to him. He takes 1 point less from any fire or heat damage.

Each time the person picks up the sword, he must succeed in a SAN roll or lose 1D3 SAN. When his SAN reaches 0, he becomes a devout slave of Cthugha and attempts to immolate himself. If he succeeds, he turns into a Fire Vampire. The character should not be told of this last effect.

Secret Room B

This room holds a glowing yellow hemisphere identical to that in the corresponding room in the West Shrine. Anyone gazing into the hemisphere and concentrating loses a magic point and is bestowed a vision.

THE EAST SHRINE'S VISION

You are skimming through a dark void, lit only by occasional pulses of flame. You seem to be in outer space. As you fly, a green planet becomes visible and you head for it. It has blue skies, mountains, valleys, rivers, two colorful moons, and strange but lovely forests of creamy green plants. As you float slowly over a valley lake, the sky turns red and a huge flaming arc protrudes from over a nearby mountaintop. At first you think that it is a volcano, then you realize that the arc is just one tentacle of an unimaginably vast being oozing over the mountain. More pseudopods appear and the mountain scorches, turning black and hideous. Viewing the fire-monster costs 1D3/1D20 SAN. The fiery horror slides over the foothills, jutting forth spiky pseudopods and pulling them in again, charring the cream-colored plants into black horror. The valley's river begins to boil. Then you pass out.

If the viewer succeeds in a Cthulhu Mythos skill roll after the vision ends, he knows that the huge flaming entity was Cthugha, and can probably guess that the vision showed a visit of Cthugha to some hapless world.

Secret Room C

This room is identical to the corresponding room in the West Shrine, even to the pedestal holding the golden Elder Sign.

Secret Room D

This contains a large statue of Cthugha made of the same warm orange matter as the altar. Seeing this statue costs 0/1 SAN. This statue is the center of power for the shrine and if it were somehow deactivated (perhaps by placing an Elder Sign on all four walls, the floor and the ceiling?), the sword would lose its magic power, the mist-filled hemisphere would turn dull and lifeless, the orange-red matter of which the shrine is composed would turn cold, and the Sentient Flame would cease from being a statue and be released permanently onto the world.

THE NORTH SHRINE

This structure is connected to He Who is Not to Be Named. The walls, floor, and altar of composed of blue-white metalloid. Behind the altar are four silver statues of dreadful winged monsters. A successful Cthulhu Mythos roll identifies them as byakhee.

Each statue has a SIZ of 20 (about 320 lbs) as well as 17 hit points and 30 armor points should the investigators try to move or damage them.

Except for the color, the altar is identical to the one in the West Shrine. If it is pressed, and kept pressed, for several consecutive minutes, ice crystals begin to form on the altar's corners, but nothing else occurs. This altar does not reanimate the dead. Any power it has remains a mystery unless the keeper wishes to invent one.

This altar can be turned in a counterclockwise direction to open the secret doors, just as in the West Shrine. If this is done, the silver statues behind the altar transform into living byakhee. They never attack unless the word "Hastur" has been spoken within the altar room within the last six hours, or if they are threatened. Note that unlike all the West and East altars, speaking the name of the patron god *causes* an attack, instead of preventing it. The byakhee will, of course, attack if they are threatened.

The Byakhee

These are loathsome bony creatures whose hides appear to be rotting off. If they attack or are attacked, the fight until all of them are destroyed or all their assailants are killed. They will chase the investigators right out into the open if need be. If an investigator said "Hastur" at any time, they will pursue him to the ends of the earth.

STR 20 CON 13 SIZ 20 INT 10 POW 10
DEX 14 Hit Pts 17 Move 5/20 flying

SAN loss: 1/1D6

claw (2 attacks/round) 60%, 2D6 damage
bite 60%, 2D6 damage + blood drain

NOTE: a byakhee may either strike with claws or bite. If it bites, it remains attached to the victim and begins to drain his blood at the rate of 1D6 STR per round.

ARMOR: 2 points of tough hide.

Byakhee One
DEX 14 Hit Pts 17

Byakhee Two
DEX 14 Hit Pts 17

Byakhee Three
DEX 14 Hit Pts 17

Byakhee Four
DEX 14 Hit Pts 17

Secret Room A

This room's table holds a 6" long cigar-shaped slate-blue object which a close examination reveals to be a whistle. If it is picked up, the holder immediately falls unconscious, as though poleaxed. If the whistle is taken away, he wakes up in a few minutes. If his senseless body is left in contact with the whistle for a full day, he regains consciousness at the end of the day, at which time he has lost two points each from his STR, CON, INT, POW, DEX, and APP.

He also can now use the following magic powers when in contact with the whistle.

1) He is not harmed by vacuum and can pass through outer space without injury.

2) He can summon byakhee by piping on the whistle for five minutes per byakhee. This can only be done when Aldebaran is above the horizon and visible to the naked eye (on clear nights between September and April).

3) By blowing on the whistle and concentrating, he can use the whistle to convey understandable messages to any byakhee within earshot.

4) By blowing on the whistle and spending one magic point per round, the user can fly short distances at a speed of 10 meters per round. He can only fly so long as the whistle pipes steadily, so the effect ceases as soon as the user runs out of breath or magic points. To keep his breath going, on the second round of piping the whistler must roll his CON x 5 or less. On the third round, he must roll his CON x 4, then his CON x 3, and so forth. His chance for success never drops below his CON x 1.

Each time the person blows the whistle, he must succeed in a SAN roll or lose 1D6 SAN. When his SAN reaches 0, he becomes a devout slave of He Who is Not to Be Named and slowly (over a period of several months) his limbs become boneless appendages and his mouth and body become covered with scabby scales. Ultimately, he becomes a malformed monster. The character should not be told of this effect.

Secret Room B

This room holds a glowing yellow hemisphere identical to that in the corresponding room in the West Shrine. Anyone looking into the hemisphere and concentrating loses a magic point and is bestowed a vision.

THE NORTH SHRINE'S VISION

You float over an alien landscape of black twisted rocks, spires, and gray oily lakes. A vast but cheerless dull orange sun bubbles overhead. As you pass over an enormous sea, you can see a great octopoid being floating up towards the surface. It is wrinkled and malformed, with so many boils it is impossible to tell which (if any) are eyes. Many tentacles parasitically sprout from the gross body. It is obvious that the thing is hundreds of feet across. An unendurably horrible face begins to become clearly visible underneath this horrid form, but just before you go mad from seeing that fearful sight, you pass out. The SAN loss is 1D6/1D20.

If the viewer succeeds in a Cthulhu Mythos roll before the vision ends, he knows that the area viewed was the Lake of Hali, a site that He Who is Not to Be Named is known to frequent. The underwater being is just one of the nightmare horrors that infest that dismal lake.

Secret Room C

This room is identical to the corresponding room in the West Shrine, and has an Elder Sign, too.

Secret Room D

This contains a large statue of He Who is Not to Be Named, made of the same blue-white metalloid as the altar. Seeing this statue costs 0/1D8 SAN. This statue is the center of power for the shrine and if it were somehow deactivated (perhaps by placing an Elder Sign on all four walls, the floor, and the ceiling?), the whistle would lose its magic power, the mist-filled hemisphere would no longer operate, and the byakhee would cease from being statues and immediately return to Aldebaran.

THE SOUTH SHRINE

This structure is tied to a Great Old One who is yet unknown to humanity. Inside, the shrine is dark and claustrophobic, even though the day outside should fill the place with light. Any light source brought into the shrine dims mysteriously and illuminates little. What can be seen of the walls and altar appears a dull brown-black. No statue stands behind the altar. Perhaps it was destroyed or carried off long ago.

Except for its color, the altar is identical to the one in the West Shrine. If the altar is pressed for more than 30 seconds, a monster steps out of the back wall of the shrine. When it perceives the humans present, it attacks. This altar does not resurrect the dead.

This altar can be turned in a counterclockwise direction to open the secret doors, as in all the other shrines.

The Creature Summoned By The Altar

This monster is a rough flabby bag of skin with a wide-open dripping mouth and a single knotted arm with which it drags itself along the ground. It always attacks unless a member of the Great Race of Yith is present. It will leave the shrine if necessary to chase down the investigators.

The thing leaves a drool trail behind it as it moves, which takes several days to completely dry. All plant life touched by the drool wither and die, and any investigator touching it must resist with his CON vs. a poison potency of 8. If he fails the resistance, he takes 8 points of damage. If he succeeds, he takes 1 point. This could apply if, for instance, an investigator stepped in the drool with watertight boots and later touched his wet boots when removing them.

STR 34 CON 50 SIZ 40 INT 2 POW 20
DEX 7 Hit Pts 45 Move 6

SAN loss: 1/1D10

arm 70%, 5D6 damage

ARMOR: 8 points of wrinkled skin

Secret Room A

This room's table holds a beige cylinder about an inch in diameter and 18 inches long. If it is picked up, the holder can feel a prickling sensation in his hand and, as he watches, his skin around the wand painlessly turns a dull total black, quite different in tone from the skin color of Earth's Negroes. If he lets go of the wand, the transformation ceases. The process is irreversable, except through surgical excision and painful skin grafts. If he ever picks up the wand again, it begins where it left off, transforming his skin color. As the effect passes over hair, the strands drop from his body. At the end, the holder is hairless and his entire skin is turned velvet black. The process takes a full day to complete. At the end of the process, the holder faints for a few minutes. When he awakens, he has lost 1 point each from his STR, CON, INT, POW, DEX, and APP.

He also can use the following magical powers when holding the wand:

1) His magic points regenerate when in pitch darkness at 10 times the normal rate.

2) At will, the wand's holder may create a Gate to any spot he knows the location of by waving the wand and permanently expending the appropriate POW. He can close the Gate again at will and doing this gives him back half the POW lost in opening it (round fractions up).

3) On Earth, the wand's holder can always tell which way is north. When not on Earth, the wand's holder always knows which direction Earth lies in.

Each week after the person has gained these powers, he must succeed in a SAN roll or lose 1 SAN. Once his SAN reaches 0, he becomes sick and lethargic. Soon his arms and legs wither and drop from his torso and his eyes shrivel in their sockets. Over the next year or so, he gradually completes a transformation into a gigantic worm.

The character should not be told of this effect.

Secret Room B

This room holds a glowing yellow hemisphere identical to that in the corresponding room in the West Shrine. Anyone looking into the hemisphere and concentrating loses a magic point and is bestowed a vision.

THE SOUTH SHRINE'S VISION

You are far out in space, viewing a beautiful white-and-blue planet. A successful Know roll permits you to realize that it is Earth. As you watch, another planet comes rolling toward Earth from space. This second planet is smaller than Earth. It is a horrible red color with hairline black cracks here and there over its surface. Two limpid green oceans are visible on its surface. As it nears the Earth, you are shocked to see the seas suddenly close over and you comprehend the truth – it closed its eyes when it saw Earth drawing near! As the nightmare world rolls closer and closer to Earth, you fall unconscious.

A successful Cthulhu Mythos roll tells the user only that the horrible planet-thing must have been a previously unknown Great Old One.

Secret Room C

This room is identical to the corresponding room in the West Shrine. It has an Elder Sign made of gold, too.

Secret Room D

This contains a large image of a red orb on a pedestal. It is covered with hairline black cracks and two eyelike green areas are visible on it. This statue is the center of power for the shrine and if it were somehow deactivated (perhaps by placing an Elder Sign on all four walls, ceiling, and the floor?), the wand would lose its magic power, the mist-filled hemisphere would turn off, and the altar would lose its power to summon horrors from Beyond.

REWARDS

Managing to destroy a Great Old One's statue or otherwise cut off its power gives each participant 1D3 SAN. Destroying the Guardian Thing, the Sentient Flame, or all four byakhee present at their respective shrines gives each participant 1D10 SAN. Destroying all the zombies by cutting off the power from Cthulhu's statue gives each participant an additional 1D10 SAN.

Zombies for Use Anywhere

These are ordinary zombies, as described on page 30 of the *Call of Cthulhu Sourcebook*. It costs 1/1D8 SAN to view a zombie.

In combat, the zombies try to grapple and strangle a victim. Once they have grabbed onto someone, they can both strangle and bite him thereafter. Use the strangling rules on page 18 of *Call of Cthulhu*.

Zombie One
STR 15 DEX 7 Hit Pts 14
grapple 35%, strangle
bite 100%, 1D4 damage to grappled foe

Zombie Two
STR 17 DEX 5 Hit Pts 15
grapple 25%, strangle
bite 100%, 1D6 damage to grappled foe

Zombie Three
STR 21 DEX 8 Hit Pts 12
grapple 40%, strangle
bite 100%, 2D6 damage to grappled foe

Zombie Four
STR 23 DEX 5 Hit Pts 19
grapple 25%, strangle
bite 100%, 2D6 damage to grappled foe

Zombie Five
STR 15 DEX 7 Hit Pts 14
grapple 35%, strangle
bite 100%, 1D4 damage to grappled foe

Zombie Six
STR 15 DEX 10 Hit Pts 18
grapple 50%, strangle
bite 100%, 1D4 damage to grappled foe

Zombie Seven
STR 6 DEX 9 Hit Pts 13
grapple 45%, strangle
bite 100%, 1 point damage to grappled foe

Zombie Eight
STR 15 DEX 11 Hit Pts 16
grapple 55%, strangle
bite 100%, 1D4 damage to grappled foes

Zombie Nine
STR 24 DEX 9 Hit Pts 13
grapple 45%, strangle
bite 100%, 2D6 damage to grappled foe

Zombie Ten
STR 18 DEX 4 Hit Pts 14
grapple 20%, strangle
bite 100%, 1D6 damage to grappled foes

Zombie Eleven
STR 17 DEX 5 Hit Pts 14
grapple 25%, strangle
bite 100%, 1D6 damage to grappled foe

Zombie Twelve
STR 21 DEX 8 Hit Pts 19
grapple 40%, strangle
bite 100%, 2D6 damage to grappled foe

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CHAOSIUM 2310

Fragments of Fear

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[ ] **A CTHULHU GRIMOIRE** – Working summaries of all the spells from supplements *Shadows of Yog-Sothoth, The Asylum, Cthulhu Companion, The Fungi from Yuggoth, Curse of the Chthonians, Trail of Tsathogghua, Masks of Nyarlathotep,* and *Fragments of Fear.* Indispensible to keepers; deservedly horrifying to peeping players.

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[ ] **SCENARIO – THE HIDDEN VALLEY** – a dangerous quest leads the intrepid investigators into the 'heart of darkness' of the Belgian Congo jungles. This adventure may take several sessions to complete.

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The Second Cthulhu Companion